THE Good Wife: OR, *A rare one amongst Women.*

Whereto is annexed an *Exquisite Discourse of* EPITAPHS: Including the choisest thereof, Ancient or Moderne.

Vxor bona chara supellex.

MVSOPHILVS.

AT LONDON
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¶ The distinct Sections in this Booke contained.

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1 *The good Wife.*

2 *Obſeruations vpon Epitaphs.*

3 *Epitaphs.*

4 *The Prodigals Glaſſe.*

5. *The Mourners Meane.*

To the Reader.

VNderſtand (*Gentle Reader*) *that this* Treatiſe *was long ſince intended for the Preſſe, but vpon the publiſhing of that iudicious and ſententious* Poem *writ by the worthy deceaſed knight Sir* Thomas Ouerberie *neerely concurring with* this *in* Title, *though in matter and manner different: It was thought meete to be reſtrained till better opportunitie* (*which is now afforded*) *might giue it liberty to be reuiued. Receiue* it *then as it was firſt intended, and ſo may the Authors labor to* thee *directed, be by thy prayers mutually requited.*

The Argument.

In purſuit of Loues enqueſt,
Heauy-eyde Muſophilus,
Reſtleſſe takes himſelfe to reſt,
And deſplaies his fortunes thus.
In his ſleepe (deaths ſhade) appeares
Age, the honour of mans life,
Old in houres as well as yeares,
Who inſtructs him in a Wife,
And in briefe aſſaies to ſhow,
Who is good, *who is not ſo.*

Next his choice, he ſhewes his Sonne,
(Leſt he ſhould his choice neglect)
What by him ought to be done
To his Wife *in each reſpect,*
Who though ſhee ſhould euer feare
To giue cauſe of iuſt offence,
Yet he ought not domineere
'Cauſe he has preheminence;
For that conqueſt's worthy no man,
Where they triumph o're a woman.

Age retires, yet in retire,
Wakes cloſe-eyde Muſophilus,
Where he ſees whom his deſire
Bids him *woe and wooing chuſe:*
Woo'd and won, he doth inuite
Such as aime at vertuous ends,
To be preſent at the Rite
Of two ſelfe-united friends.
Who if they will, come they may,
If they will not, they may ſtay.

A good

A good VVife,

Or

A rare one amongſt Women.

DOwne by a vale a pleaſant ſhade there was,
By which a ſilent ſiluer ſtreamling paſt,
Where I retir'd and ſate me on the graſſe,
Whileſt my deiected eye with ſleepe lockt faſt,
Preſented thouſand obiects where I was;
'Mongſt which a grauer *Module* then the reſt
Appear'd to me, and made it thus expreſt.

A graue olde man of reuerend aſpect,
Whoſe yeeres imported ſomthing that was good,
In ſable habit, ſhewing his neglect
" Of earthly Fortunes, as an obiect ſtood,
To caution me (me thought) of that reſpect
Which I ſhould haue, and euer ought to haue
Of my times *Manſion*, *Frailty*, and my *Graue*.

A Sithe, an houre-glaſſe and a waterpot,
A fatall *Deaths-head*, *Shrowding-ſheete* and *Bere*,
An vrne of mouldred aſhes, which were got
From ſome darke charnell houſe as 't did appeare,
Where on was writ, *This is our frailties lot,*
This's all we ſhall poſſeſſe of all our ſtore,
This beggers haue, and Princes haue no more.

Theſe

These were the *reliks* which this old mã brought
Which oft he mou'd and brandish'd ouer me,
And still by teares he seem'd as if he sought
To caution me of my mortalitie, (thought,
But 'las his teares still drown'd his speech me-
Till he at last by *force* did silence breake,
And to me sleeping thus began to speake:

Good rest my Sonne, yet (Sonne) retire from rest,
And heare thy Father, pray thee then awake,
For though I'me deade, yet is my loue expresst
Euen in my death; then for thy Fathers sake,
Lay vp these last instructions in thy breast,
Which with obseruance if thou keepe, they may
Cheere thee both heere, and in the latter day.

Thou knowest my Sonne, though thou wert *last in*
Thou wert not *least* in my affection too, *(birth,*
Witnesse my *care* of thee, while I on earth,
Soiorned there in that same vale of woe;
Yea, I may say, euen in my comforts dearth,
When grieues and sorrowes did enuiron me,
Which frustrate hopes supplied their hope in *thee.*

Nor could I thinke so many a widdows praier,
Orphanes well wishes, and the poore-mans vow,
Would turne my fruit of hope into despaire,
Since vowes, praiers, wishes, did distinctly show
Their *loue* to me for my deuoutest care,
Which from my heart I euer aimed at,
To right their wrongs, and setle their estate.

The

O let my hopes then now in my deceaſe,
Confirme my Bleſſing which I gaue to thee;
So ſhall thy Soule enioy that ſoueraigne peace
Which was prepar'd 'fore all eternitie,
For ſuch as made a proſperous encreaſe
In euery vertuous action, which Ile ſhow
Succinctly to thee in a word or two.

Firſt then *my Sonne*, becauſe I finde thee here
In th'Ile *Foolonia*, where ſo many come,
VVhoſe names & Natures with the Ile cohere,
I muſt by way aduertiſe thee of *ſome*
VVho (in diſguiſe) not as themſelues appeare
Earths polititians, who'l not ſtand to ſtaine
Their ſoules pure luſtre for a littlegaine.

Theſe can diſpēce with faith, & wil proſes (ſwear:
What they leaſt thinke: to guild their guile they'l
Yet be their oathes ſhrowdes to licentiouſneſſe,
(Which thogh they ſeem a faire pretēce to beare,)
Take but their vizard off, they're nothing leſſe,
Then what they did proteſt: Beware of them,
For theſe be dangerous *Hollow harted men.*

Yet theſe be fooles, though they be politike,
In that they aime more at a priuate good,
A ſenſuall pleaſure, honour, or ſuch like,
Then at that *ſupreame end*, which vnderſtood,
VVould their conceits to admiration ſtrike;
For weak's their iudgement, and election raſh.
That poize ſouls treaſure leſſe thē worlds traſh.

Next vnto theſe, be *ſuch* as doe aſpire
Aboue their pitch, and with ambitious wings
Soare far aboue their ſphere: *theſe* do deſire
Nought more then to be popular, which brings
A timeleſſe merited end, for they conſpire
Their owne ſubuerſion: *for few euer haue*
Ambition ſene graye-headed to her graue.

Theſe reach at Scepters, but *do oftimes fall*
Below their Center, and though they do make
Their owne opinions Axioms, and will call
Nought good, but what themſelues do vndertake
Yet by a publique verdit, when they ſhall
Conuicted bee, then they'le confeſſe & ſay, (they.
Non (thogh more ſeemin-gwiſe,) more fools thē

Next theſe be *Prodigals*, who ſpend their time
Like *Circes chanted gueſts*: theſe are but men
Onely in *forme*, for th' part which is diuine,
Remaines obſcure and darker ſhines in them
Then a ſmall *ſtar cloath'd in a cloud doth ſhine.*
Theſe men we well may *formal ſhadowes call*,
For ſaue meere *ſhadowes*, theſe are nought at all.

Alcynous mates, ſuch as were borne to bee
But not to liue, pageants that goe and moue,
And weare good cloath's, yet view thē inwardly,
They are but Trunks at beſt, or Apes, that loue
Or make a ſhew of loue, whoſe ends we ſee,
When they haue run on ſhelfe their whole eſtate
Their *Brothell greeting*'s changd into a *grate.*

And

And are not *theſe* vaine *fooles*, that make a loſſe
Of credit, bodie, ſtate, to yeeld delight
For one poor moment? ô when they ſhall toſſe
Thoſe leaue of their account where appetite
Made them inſenſate and that weeping croſſe,
Which their profuſer follies brought them to,
They'le ſtyle themſelues then *Fooles in folio.*

Next be *theſe ſtaines of honour*, which defile
Thoſe Temples which ought to be dedicate
To an Ethereall power: *Theſe though they'ue ſtile*
Of women are nought leſſe, for why they hate
What beſt beſeemes that ſex: & hence this Ile
Deriues her Name (and aptly doth it take,)
When th'ſtronger ſexe is ruled by the weake.

Theſe are *thoſe lures* of death which drawe men on
Vnto perdition; *Theſe* are they that ſhow
Like Flowers in *May*, but they are withered ſoon
(Euen with one breth, for painting (if you blow)
Makes the Complexion to be quite vndone:
Vnhappie *ſhe* that when *ſhe* ſees one breath
Diſſolues her varniſh, will not think on death.

Of theſe *my ſonne* no more will I relate
Then what I haue: now meane I to deſcend
To teach thee ſomthing for thy own eſtate
And how thou maiſt be to thy ſelfe a friend
With a good Conſcience, which to violate
Were worſt of euills: and to forme thy life
Better, *I'le tell thee how to chuſe a wife.*

Chuſe thou thy wife (*my Sonne*) nor *faire* nor *foule*,
Nor gay nor fluttiſh; ſilent, yet knowes when
And where it's fit to ſpeak, one whoſe chaſte ſoule
Shews modeſtie in bluſhes, and will len
No eare to light affections, but can coole
Heate of deſire (for ſuch deſires may bee
In pureſt loue) by her enioying thee.

Chuſe a fixt eye, for wandring lookes diſplay
A wauering diſpoſition; let her cheeke
Be without art: *Chuſe* me a baſhfull *nay*
Before a quick aſſent; for ſuch as ſeeke (ſtay,
Husbands, for feare they ſhould too long time
Reſemble *thoſe* who know their ware is worſt,
And therefore mean to ſell't to whó comes firſt.

Chuſe one that's ſo diſcreet knows when to ſpare,
VVhen to expreſſe herſelfe in bountie, ſo
As neither niggard-nature may haue ſhare
In her, nor lauiſhnes, when ſhees'd beſtow
What *Reputation* claimes, which ſpeciall care
Imports a ſoueraigne complement or end
To *ſuch*, know when & where to ſpare or ſpend.

Chuſe thee no gadder (for a wife ſhould bee
In this reſpect (I'me ſure) like to a Snaile,)
VVho (houſ-wifelike) ſtill in her houſe we ſee;
For if her care or prouidence do faile,
Her howſe-affaires will go diſorderlie,
And hardlie can *that VVife* endure to ſtay
In her owne houſe, whoſe minde's another way.

Chuſe

Chuſe thee no liquoriſh Goſſip, whoſe delight
Is how to pleaſe her taſte, for ſeldome can
One that's expoſed to her appetite
Conforme her to the ſtate of any man,
VVhich to an honeſt minde would be a ſpite,
That when thou wiſh's thy wife a competent
Fitting her ranke, ſhe will not be content.

Chuſe thee no coy preciſian, ſhe is too ſmooth
To proue ſincere, in ſimpringſt looks we finde
Oft moſt deceit, for theſe (as th'water doth
Seeme calmeſt where thei're deepeſt) let thy minde
Be ſo prepar'd, as thou wilt euer loath
Such formaliſts, *She-doctors*, who haue ſought
To teach far more then euer they were taught.

Chuſe thee no wanton that will proſtitute
Her ſoule for ſenſuall pleaſure, there attends
Nought vpon *ſuch*, but blaſting of repute,
Horrid diſeaſes, miſerable ends,
With which their vicious liues doe euer ſute,
And worſt of worſts, that *iſſue* which is got
Of *Such*, may ſeeme thine owne, but it is not.

Chuſe thee no *VVife* that is ſelfe-ſingular
She'le be her owne inſtructreſſe, and in that
Shee (through preſumption) will be bold to erre,
Hating reproofe, which will orethrow thy ſtate,
Beware (*my Sonne*) thou ſhalt be tide to her,
Which ſeruitude (though it be too to common)
Diſualues man that's ſubiect to a woman.

Chuſe one for vertue(though a Portion's good)
Yet deare's the Portion if thy *wife* be ill:
Ranke not in mariage with too high a blood
Leſt with her birth ſhe chance to twitt *thee* ſtill,
Equalitie hath euer firmeſt ſtoode,
Where if *deſcent* of different order be
It's ſeldome ſene that th'parties do agree.

Chuſe one that's wiſe, yet to herſelfe not ſo,
Louing to all, familiar to few
Inwardly faire, though meane in outward ſhow,
Seldom conuerſing in a publique vew;
Nor yong nor old, but has of yeares enow
To know vvhat huſwife meanes. & ſuch an one
As may ſupplie thy place whē th'art from home.

Chuſe one that like a Boſome-friend can keepe
Th'imparting of a ſecret, yet before
Thou doſt commit to *her* matters more deepe
And conſequent, thy iudgement ſhould explore
And ſound *her diſpoſition*, ſo mai'ſt reape
What thou expectſt: for if thou find a power
Apt to conceale, make her thy *counſellour*.

Chuſe one whoſe Spirit's ready to receaue
Impreſſion of remorce for others grieues,
For *ſuch*, beſt tempered natures euer haue
(And kind is *ſhe* that others vvoes relieues)
Let her be open-hand'd to ſuch as craue
If they be needie, for thou neuer heard
Almes (in charitie) loſe her reward.

Chuſe one whoſe *Education* is *more* good
Then curious, whoſe life's more approu'd
Then noted, *chuſe* one vvhoſe Parentall blood
Makes claime to vertue and is more belou'd
For her more choicer parts, then to be wo'ed
To an vnchaſter motion, being inclin'd
To prize her bodies Beautie by *her* mind.

Chuſe one vvhoſe knowing *Parents* can augment
Their daughters portion by a firme aduiſe,
One who will meaſure her's by thy content,
Whoſe ſpotleſſe thoghts be vvritten in her eyes,
Whoſe Breſt is thine clos'd in one *Continent*,
Who know's *yet ſeemes* as if *ſhe* did not know,
Inwardly good vvithout an outward ſhow.

Chuſe one who can play *Mother*, ere ſhe haue
The name of *Mother*, one that hates nought more
Then not to learne, one that imprints her *graue*
Still in her memory, addes to thy ſtore
With an aduiſed providence, nor doth craue
More of internall knowledg then to try
Her ſelfe on earth, and ſtudy how to *die*.

Chuſe one who makes it greateſt of her feare
T'incurre ſuſpicion, that eſteemes her name
Before a world of Treaſure, that can beare
Affliction with indifference, and thinks *ſhame*
A Matrons comlieſt habit, one that's deare
In her *Creators* ſight, and feares to do
Ought that *thy ſelfe* will not aſſent vnto,

Chuſe one who doth deſire to make each day
Her liues *Ephemeris*, ſumming in th'euening tide
With what reſpect ſhe paſt her howres away;
Chuſe one that doates not on the name of *Bride*
With a new fangle itching, but will ſtay
To reaſon what it meanes, and is afraid
(In modeſt ſhame) to looſe the ſtile of *Maid*.

Chuſe one who's qualifide better in minde
Then Bodie: yet if ſhe affect the ſtraine
Of harmeleſſe *chamber-muſique*, let her finde
Thy minde in conſort with her, (for thogh vaine)
Yet 'tis an eaſie vanitie, and vnkinde
Mightſt thou be deemd to bar her that delight,
Which may be ſhown euen in an Angels ſight.

Chuſe one whoſe count'nance promiſeth reſpect
Vnto her honour: one that ſpends the morne
In praying, not in painting, whoſe neglect
Is in *out-landiſh* faſhions, and doth ſcorne
To fancie that which lightneſſe doth affect:
One whoſe liues pattern reſts as vncontrold,
And makes her *Youth* by imitation *old*.

Chuſe one whoſe houſe hath no affinitie
With follie, luſt, ambition, ſelfe-conceit,
Prophaneneſſe, diſcord, prodigalitie,
Schiſme, Superſtition, violence, deceit,
Oppreſſion, ſurfets, damned vſurie,
For where theſe raigne (*my Son*) we ſeldome ſee
Deſcent of ſtate vnto the third degree.

Chuſe

Chuſe one whō thou canſt loue, not for conſtraint
Of fortune or of friends, for what are theſe
That thou by them ſhouldſt meaſure thy content?
No, No, in mariage thou thy ſelfe muſt pleaſe,
Or euery day will be an argument
Of thy ſucceeding ſorrow, then be wiſe,
Carue for thy ſelfe, yet heare thy friends aduiſe.

Chuſe one whoſe free election can admit
None ſaue thy ſelfe that ſhe can dearely loue,
Yet ſo diſcreet as ſhe can ſilence it
Till th'time her *Parents* ſhall her choice approue,
(For that implies her modeſtie and wit)
Where raſh aſſents whens'euer they doe come,
Are euer ſeene to bring *Repentance* home.

Chuſe one whoſe *Conſcience* and religion meet
In one ſet concord with thee, for it's this
That cements minds together, and makes ſweet
Th'vnſeaſonedſt paſſions, giuing way to bliſſe
And future glory, where the peacefull ſeat
Of two diſtinct mindes now reduc'd to one,
Shews equall temper both in mirth and mone.

Chuſe amongſt theſe thou canſt not *Chuſe amiſſe*,
For here's a full variety of *ſuch*
Will fit thy mind as thou thy ſelf wouldſt wiſh,
Yet (*Sonne*) attempt not with vnhalowed tutch
To taint their honour with a wanton kiſſe,
For that is but inducement vnto ſin,
Sith *Kiſſes* be the keieſlet Treaſon in.

Therefore

Therefore *chuſe one*, and that but *only one*,
One that may make two Bodies one-vnite,
One that is eſſence-leſſe if left alone
VVithout her ſecond; *One* whoſe ſole delight
Is vaniſht when her ſecond ſoule is gone:
One that renewes her comfort in her *make*,
And ioyes in her *affliction* for *his* ſake.

Yet know (*my ſon*) when thou this *wife* doſt *chuſe*,
And (after ſute) art maſter of thy *choiſe*,
It's fit thou ſhould this louely *mirror* vſe
VVith that reſpect as ſhe may hence reioice
To haue a *mate* ſo rightly generouſe.
As with a *Wiues-choiſe therefore I begun*,
Il'e ſhew what by a Husband ſhould be don.

He may command, yet ſhould not tyrannize,
Shew himſelfe *head*, yet not to make his *wife*
His ſcoot, eſteeme her as his only prize,
(All other Blanks) hate all inteſtine ſtriſe
(Saue ſtriſe in loue,) he ſhould not exerciſe
The patience of his *wife*, for one may wrong
Silence too much, and force her haue a tongue.

He may expreſſe his loue with modeſtie,
Yet neuer coll and kiſſe in open place,
For I ſhould deeme ſuch loue hypocriſie
Or ſome ſuch thing, if I were in her caſe;
And better is loue ſhowne in priuacie
Then 'fore the eies of men, for they will skan
Fondneſſe or indiſcretion in the *man*.

He may be free in loue, for ſhee's his owne,
Yet ſuch a loue as is exempt from ſtaine
Of an inſatiate luſt: he ſhould not frowne
T'expreſſe his aw too much, his beſt of gaine
Should be to make her vertues riper growne;
He ſhould diſpence with lighter faults, not vex
Himſelfe for *trifles*, ſhee's the weaker ſex:

He may reſtraine her, but t'is not ſo good,
Reſtraint giues *women* greater appetite; (blood,
He may doe much, but who would wrong his
His *fleſh*, himſelf? *he* may curb her delight, (ſtood
But who knows not whē *women's* moſt with-(thē,
Their wil's moſt forward & their wits moſt neere
And wil be *frolike* thogh their husbāds heare thē?

He may haue care, but carking it is worſe,
He may be getting, yet *he* ſhould not ſcrape;
He ſhould not ſlaue himſelfe vnto his purſe,
But freely vſe it for his credit ſake:
He ſhold not wean his *wife* from ought by force,
But by perſwaſion: *for deprau'd's her will,*
That's only forc'd by violence from ill.

He may part ſtakes, or all, but it were better
To ioine in *purſe* as they doe ioine in *care*,
Where each to other may remaine a debter,
For where the man doth limit th'Wife a ſhare,
Oft turnes the Wife to be her husbands cheater,
Which to preuent (if hee'le be ſure of her)
In ſtake, ſtate, ſtore, make her his *Treaſurer.*

He may be Iealous; but't implies ſuſpect
That *he* miſdoubts what he *himſelf* hath bene,
Or that he's troubled with *ſom weake defect*
His *Wife* perceaues, thogh to the world vnſeene
And that from hence proceedethher neglect
Of honour to his Bed: which (ſure) would ſhow
Baſenes in him, and force her to doe ſoe.

He may picke cauſe and matter of offence
(But that would much degenerate from *man*)
He may heare *ſuch*, as would ſowe difference
Twixt their vnited loues; but if he ſcan
And rightly weigh *mans* natiue excellence,
He will conclude with this, that *there is no man*
So baſe, to vrge *offence* againſt a woman.

He may be buſie *where* h'as nought to doe,
And intermedle in his *wives affayres*,
But fit it is not that he ſhould doe ſoe
For in employments *ech* haue diſtinct ſhares,
Nor ſhe to *his*, nor he to *hers* ſhould goe:
For ſo the *Breeches* ſhe might ſeeme to weare,
And he a *Coate-queanes* name as rightlie beare.

He may thinke well on's *wife*, yet not commend
(For he doth praiſe *himſelf*, doth praiſe his wife):
He ſhould in life prepare him for his end
And mould his end by forming of his life:
He ſhould repoſe no truſt in anie friend
In or without him, ſaue in the firme defence
Of a reſolu'd and ſpotleſſe *Conſcience*.

Laſtly

Laſtly he may (for it is in his power)
Now in his *Exit*, when he turnes to earth
To make his *wife* his ſole *Executour*
And by that meanes to *begger* all his birth,
But I ſhould rather limit her a *dower*
Which might her ranke and order well befit,
For then ſo ſoone ſhe will not *him forget*.

Theſe are the Cautions (*Sonne*) I'd haue thee keep,
Which well obſeru'd wil crowne thy happy ſtate,
Folding thy dull eyes in a cherefull ſleepe,
Bleſſing thy fortune with a vertuous *Mate*;
Storing thy ſtates content with ſuch a heape
Of peacefull Treaſure, as thou there ſhalt finde
Enough of wealth in thy contented minde.

Awake thee then, dull ſleepe preuents thy *Choice*,
Here comes *ſhe* whom thy fancy may approue,
Awake I ſay, and in thy Fate reioice
That thou haſt met with ſuch a modeſt *Loue*:
Come come, if thou in *Reaſons Scale* wilt poize
Thy ſelfe with *her*, thou wilt not curious be
But take good Fortune while it's offerd thee

Awake, I vade: I wak'd, he vaniſhed,
Where caſting my amaſed eyes aſide
Sent from the Recluſe of a troubled head,
A modeſt baſhfull virgin me eſpide,
Whom I approachd, being emboldened
By th'Apparition which aſſur'd no leſſe
Vnto my hopes then honour and ſucceſſe.

This Virgins name *Simpliciana* hight,
Daughter vnto *Zelotto* the preciſe,
Who had me once before diſcarded quite,
Becauſe my weaker fortunes did not riſe
To the hight of her expectance, yet that night
(So feruent is affection) did that *Maide*
Trace me along to make her *Loue* diſplaide.

Shame curb'd her tongue, yet fancy bad her ſpeak,
While I ſuppli'd her ſilence with my ſpeach,
And thus her paſſion for her ſelfe did breake,
Whilſt *ſhee* ſtood by and ſeconded the breach
With a teare-trickling eye and bluſhing cheeke,
Where thus I woo'd my ſelfe, yet in her name,
Shewing her loue, yet ſhadowing her ſhame.

Sir I doe loue you (thus I did begin)
I pray you make *your ſelfe* your Orator,
And ſo I did, yet taxe me not of ſin
Or lightneſſe, vnfain'd loue omits no houre
Though 't be diſtemper'd, *but will let him in*
Whom ſhee affecteth, for when all's aſleepe,
Loues eies are ſaid continuall watch to keepe.

I haue a *Mother* Sir (and then ſhe ſmil'd)
For well ſhee knew what I intend'd to ſpeake,
Whom to obey i'me bound becauſe her child,
Yet Reaſon tels me when we *husbands* ſeeke,
The ſtile of *Parents* is in part exil'd,
For we (by virgine-loſſe) loſe our firſt name,
And as our *husband's* ſtil'd, wee're ſtil'd the ſame.

What

What then though Riches pleaſe anothers eye,
My reaſon tels me there is *ſomething* more
To conſummate true ioy, then can relye
On outward fortunes, therefore *once* I ſwore,
And I will keepe my vow religiouſly,
If e're I wed (as halfe reſolu'd I am)
It ſhall not be the *ſubſtance* but the *Man.*

Yea, though I were oppos'd on either ſide,
(My Father heere, my chiding Mother there)
Yet neither of their humors ſhould deuide
My deereſt Soule from *her orbiculer*,
For I doe know, though that my Mother chide,
My Father fret, and both ſtand chafing o're me,
I did but that *themſelues* haue done before me.

With that ſhe broke her ſpeech, with, Sr. quoth ſhe
You wooe well for your ſelfe, but I approue
What you haue ſpoke ſhall be confirm'd by me,
Nor ſhall my ſilent paſſion ſhrowd my loue,
For as thy ſhadow I will follow *thee*;
Where I aſſenting to what both had ſaid,
Kiſt and clapt hands, & ſo the *match* was made.

Now if you like our *Match*, giue vs our due
And bid your ſelues vnto our Nuptiall day,
Our beſt of *welcome* ſhall attend on you,
Yea, th' *Bride* herſelfe (all niceneſſe lay'd away)
Will meet you with a frollique game-ſome crue,
Where to your choice contents, & *Loues* among,
Wee'le be as *merry* as the day is long.

But if (through ſome dogg'd humour) you'le not come,
The Bride-groome ſaies, A Gods-name ſtay at home.

The Authors choice.

Faire may *ſhee* be, but not opinion'd *ſo*,
For that opinion euer lackies pride;
Louing to all, yet ſo as Man may know
She can reſerue the proper name of *Bride*,
For weake is that Fort and eaſie is't to win
That makes a Breach for all to enter in.

I'de haue her face and bluſh to be her *owne*,
For th'*Bluſh* which *Art* makes is *adulterate*,
Splene may *ſhe* haue, yet wiſe to kepe it downe,
Paſſion, yet *Reaſon* too to moderate:
Comely not gaudy: *ſhe* & none but *ſhee* (gree.
Wears the beſt *cloathes* that wears to her de-

To his 5 equally-affectionate Siſters all vertuous content.

TO you that are the chiefeſt of my care,
Tyes of my loue and figures of my life,
Send I this Character, where ech may ſhare
Her equall portion in my *rare-good Wife*,
And be the ſame, which I'me reſolu'd you are:
So ſhall your Husbands ſay (I doubt it not,)
The Siſters liues prou'd what their Brother wrot.

Yours iointly as his owne,

MVSOPHILVS.

Upon the Married Life.

H*Appy ſtate*, yet 'las how few
Thinke them happy in their choice,
When they ſhun whom they did ſue,
And in loath'd delights reioice;
Loath'd though lou'd, ſince they are growne
To loue *others*, loath their *owne*?

But who marries to impart
Selfe and ſubſtance to his wife,
Ioining with his *hand* his *hart*,
Onely gaines this bliſſe of life,
Yea to him is ſolely giuen
To thinke *Earth* a kinde of *Heauen*.

Happy then or hapleſſe moſt,
For of all, *this* hath no *meane*,
Loſing leaſt or euer loſt,
Being ſtill in her extreame;
Good if vs'd; abuſed, ill,
Onely well where there's one *will*.

Vpon the ſingle Life.

THis by times-diſtempers fed,
Feeles *vertigo* in his head,
Euer wooing, neuer ſped;
Lou'd he liues, if loathed, dead,
So as nought but doubts and feares,
Buz like hornets in his eares.

Care he needs not, yet's his care
More in that he needeth leſſe,
Ayming to haue *one* may ſhare
With *him* in his bale and bleſſe;
Gad he would yet knowes not where,
Wandring Starre-like heere and there.

Care who loues then, let him liue
Single; whereas ſuch needs leſſe,
As themſelues to marriage giue,
For theſe want what they poſſeſſe:
Care whereof breedes now and then
Broken ſleepes in many men.

Thus choice breeds care, He *only may reioice*,
Who ha's ſhak't hands with care *and ta'ne his* choice.

REMAINS after Death:

Including by way of introduction diuers memorable obſeruances occaſioned vpon diſcourſe of EPITAPHS and *Epycedes*; their diſtinction and definition ſeconded by approued *Authors*.

ANNEXED THERE BE diuers ſelect *Epitaphs* and *Hearce-attending Epods* worthie our obſeruation: The one deſcribing what they were which now are not: The other comparing ſuch as now are with thoſe that were.

Dignum laude virum muſa vetat mori.

By Rich. Brathwayte

MVSOPHILVS.

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BIBLIOTHECA BODLEIANA

To The Reader.

IT may be obiected (Reader) that ſmall is the concurrence, leſſe the coherence in the titles of theſe two Subiects, pleaſantly concluding that it were pittie; Death ſhould ſo ſoone ſeaze on a good-wife by the courſe of nature, as ſhee is had heere in purſuit by Deaths remainder. But this obiection may be anſwered by a twofold ſolution: Firſt, the Printers importunacie, whoſe deſire was in regard of the breuitie of the former part, to haue it by the annexion of ſome other proper Subiect enlarged; to whoſe reaſonable demand I equally condeſcended. Secondly, the Subiects propriety, which, howſoeuer by the iudgement of the Critik cenſurer traduced (the pitch of whoſe knowledge aimes rather at taxing then teaching) concurres as well with the precedent Title, as Man with mortalitie, Time with mutabilitie, Life with death. And as the more vertuous the neerer ofttimes their diſſolution, which no doubt proceedes from Gods mercy

that they might haue of him a fuller contemplation; ſo we commonly ſee the beſt Wiues limited to the ſhorteſt times, approued by that Maxime:

For this each daies experience ſeemes to ſhow
Ill wiues liue longer farre then good ones doe.

Let this ſuffice: if not, let the Subiect it ſelfe ſleight his cenſure, whoſe ſingularitie makes of each thing an error.

MVSOPHILVS.

OBSERVATIONS VPON *Epitaphs* : their Antiquitie and vſe ; with Authoritie from approued Authors of their deriuations ; with diuers other memorable occurrences.

AS the memory of the dead conſiſts vpon the life of the liuing : ſo their vertues or vices giue teſtimony of the dead, whether worthy the memory of the liuing, or to be buried in eternall obliuion ? For this cauſe are Epitaphs (and euer haue beene) engrauen vpon the Monuments, Tombes and Sepulchers of the dead, either to expreſſe their fame, or by modeſt ſilencing what they were, to intimate how their actions liuing, deſerued no great memory dying. Some I diſtinguiſh (Epitaphs I meane) of this nature, into Morall, others into Diuine, and other is prophane. Morall (to giue inſtances in each kind) be ſuch as include a morall or excellent vſe *Ma-*

Qui

made by the liuing of the Actions of the dead, by recourſe had to their Monuments, where mortalitie is not onely liuely expreſſed, but their conditions fully and amply charactred. Such were the *Epitaphs* of *Cyrus*, *Semiramis*, *Laomedon*.

It is recorded [a] when *Alexander* that great Monarch of the World came into *Perſia*, and there chanced to ſee the famous Tombe of *Cyrus* whereon was engrauen this Epitaph or inſcription: *Whoſoeuer thou be, or whenceſoeuer thou ſhalt come and beholdeſt this Tombe, know that I am* Cyrus, *who tranſlated the Empire from the* Medes *to the* Perſians: *pray thee do not enuie me, for this little clod of earth that doth couer me.* *Alexander* (I ſay) ſeeing this inſcription, could not containe himſelfe from teares: making (without all queſtion) this morall vſe of it: That Princes (though neuer ſo potent or eminent, ſo victorious or puiſſant) but becomes ſubiect to the common doome and cenſure of Fate, and muſt of neceſſitie leaue all their conqueſts and victories (by a forced ſurrender) to the ineuitable command of death. So as *Alexander* when he beheld the Tombe of *Achilles*, cried out, *Felix es, qui talem laudum tuarum præconem habuiſti (nempe Homerum)*: ſo heere he wept bitterly, ſaying, *Infelix es Cyre qui tantis victoriis clytus extitiſti, tamen à morte te vinci patieris.*

[a] *Vide Quintum Curtium in Sup. & vit. Cyr.*

I reade (that I may goe forward in proſecution inſtances of this nature:) That *Cyrus* (alſo) when

when he beheld the Tombe of that memorable Queene *Semyramis*, and saw this to be writ vpon it: *Whosoeuer shall digge vp this stone which now doth couer me, shall finde an infinite masse of treasure vnder it*, commanded the same to be taken vp; which being done (in stead of Treasure) he found this morall vnder it; *None but misers (or godlesse persons) would digge vp the Graues of the dead.* An excellent caution for the couetous wretch, who is euer catching by hooke or crooke, *Quo iure, quaq; iniuria, per fas nefasve*; not regarding the meanes, so he may attaine the end; nor respecting pietie nor common humanitie, publique causes or Countries benefit, so he may please his vnsatisfied desires. But this violation of the dead, this iniury done against those who sleepe in peace, hath been euen by the Pagans themselues esteemed execrable: so as the [b] Ægyptians are interred with their best gems, ornaments, and Iewels: which (so strickt be their Lawes in that respect) are neuer embezeled, but remaine with them; hoping (saith the Historian) that their substance will deliuer them, if any punishment or vnworthy censure should be inflicted on them. The tombe and monument of that perfidious Prince ([c] *Laomedon*) had this Epitaph:

[b] *In the discourse of* Asia *and* Affr. *vid.* Egypt Solem. Funer.

[c] *Vide Homer. eleg. sanè. Græcorum: Odyssea errorum, Ilias Malorum, &c.*

Qui

Qui cum Hoſte fidem fefellit
Cum morte fidem ſeruauit.

The morall thus expreſſed: When *Hercules* (in the deliuery of Troy from that deuouring monſter, a Whale; and in the reſcuing of *Laomedons* faire daughter *Heſyone*, ſhould by couenant haue receiued two milk-white ſteeds: the king retiring to his (miſerable Troy) commanded the gates of the Citie to be ſhut againſt him; infringing his faith and promiſe; which ſo incenſed the ire and indignation of *Hercules* againſt him, as within few yeares his Citie was ſacked and demoliſhed, his Subiects captiued, his daughter to *Telamon* eſpouſed; and himſelfe (to extinguiſh the remainder of ingratitude, fully to appeaſe the enraged furie of *Hercules*, was ſlaughtered. Whoſe monument was reſerued (as a perpetuall remembrance of perfidious dealing to his poſterity, with the inſcription aboue mentioned.

[d] *The antiquitie of Tombes.*

Tombes [d] haue beene aunciently vſed; as wee may reade in ſacred writ: where one Sepulcher was kept ſolemnly for a whole familie, euery one returning in *Sepulchra maiorum*: but neuer ſo ſumptuous before the erection of that memorable Tombe (or Shrine rather) of Prince *Mauſolus* king of Caria: whoſe Queene *Artemiſia* erected ſuch a gorgeous Tombe in his memory, as all Sepulchers ſince (eſpecially of Romane Emperours,

rours and Carian Princes) are called to this day *Mauſolea:* the inſcription this,

Si te non teneat, tumulum ſtruet oſſa tenere,
Quem tibi defuncto coniugis optat amor.

Two monuments we reade of to be famous, in that their erection was the foundation of many potent and puiſſant people: ſome alſo were taken for preſeruers of that Region wherein they were planted and ſeated: as the [e] Tombe or Sepulcher of *Aiax* in the Retian ſhore: and the Tombe of *Achilles* in Sygæum: Which two, euen to this day continue memorable: ſo as in the greateſt depopulations and ſackings of Cities, the ruinating of their Forts and Caſtles of defence, they were euer kept vntouched (as ſhrines and monuments inuiolate, obelisks conſecrate, or ſtatues deified: ſuppoſing (in their owne blindneſſe deceiued) that their preſeruation was deriued from them.

[e] *Two auncient Monuments which were called Aſyla patriæ &c.*

But to proceed in *Epitaphs* (on which our diſcourſe doth principally conſiſt:) they are deriued from the Greeke [f] & ſignifie as much as an inſcriptiõ, or any thing which is placed or fixed vpon the Tombe (*Quæ in ſcitis & ſcutis quorundam Regum vidimus* ſaith *Lipſius*:) as *Epycedion* (deriued from ἐπικήδεια or *lugubria canere*) are writ before or after the corps interred, but not vpon the Tombe: being more dilated

[f] ἐπιτύμβιον

mea-

meaſures, either expreſſing the memorable actions of his life (or if nothing worthy in his life) at leaſt modeſtly to ſhut vp his deſertleſſe life, with a commemoration of humane frailty: ſilencing the perſon, leſt his deſcription ſhould miniſter either matter of offence or aſſentation: of *offence*, if truely expreſſed; of *aſſentation*, if aboue merit praiſed. Hee that neither benefited himſelfe nor his Countrie; (but, *vt Canis in preſepi*) was rightly demonſtrated with this *Impreſſa*, *Hic Vir duꝝ fuit*: This man was long, but liued not long: for life and being haue an eſſentiall difference. We are ſaid to liue when we expreſſe our life by externall effects, knowing for what wee were ordained; for what borne; not to retire our ſelues from publique affaires, for priuate eaſe: but to further our Countrie, and propagate her glory by ſerious and vigilant managements, both at home and abroad. This man is ſaid to liue, that hath left ſome monument or teſtimonie behinde him that he liued.

We are only ſaid to be, when we only breathe, reſpectles of either publique or priuate: imitating thoſe Flies *Ephemera*, which flicker a little with their wings (limiting their life within one day) & preſently die. Theſe as the Philoſopher ſaith, *ſpirant tantùm non viuunt*. But too much of them, both die: Yet this is the difference: the one dying, leaueth a teſtimony behinde him that hee once liued; The other being dead, hath no

hope

hope that his memory ſhall euer bee reuiued.

Many pretie *Epitaphs* the Romanes vſed; briefe, yet ample enough to deſcribe the nature of the perſon whom they would haue memorized.

Virgil writing on one *Baliſta* s (a great ſword and buckler-man) as I may terme him, frequenting places of aduantage, to rob, and ſurpriſe paſſengers vnawares, cheeres the poore way-faring-man with this comfortable inſcription on *Baliſtas* graue: s *In vit. Nar. & frag.*

Who ere he be that paſſeth by this way,
May ſafely trauell both by night and day,
And that he may confirme it with his eies,
Vnder this heape of ſtones Baliſta *lies,* } *Monte ſub hoc lapidum iacet &c.*

Or thus,

Since the time Baliſta *heere interred was,*
Or day or night the Traueller may paſſe.

And that vpon his Flie or Gnat:

Heere I expreſſe what thou once did to mee,
Solemnizing thy death to honour thee.

And that of *Sylenus* the drunken Swaine:

Vnder this tuft of wood lies there a Swaine,
Came drunke to Earth, went drunke to Earth againe:

and

And that of *Minos* king of Crete

Heere Minos *lies who plai'd the Iudge ſo well*
On Earth, that now hee's made a Iudge in Hell.

This *Minos* for his excellent iudgement and iuſtice in Crete, being ſeuere, and therefore his attribute was rightly giuen him: he was ſaid to be σκληρὸς καὶ αὐστηρὸς, rough and ſeuere, exact and auſtere in all his cenſures: for which cauſe he was tranſlated from the principalitie of Crete, to the tribunall of Hell: (as Poets faine.)

In the diſcourſe of arguments of this nature: as we haue many write *Epitaphs* (ſome panegyrick) in way of commendation and praiſe: others inuectiue to expreſſe the merite or defect of any perſon: we ſhould be warie heerein, leſt either by vaine [h] & adulatorie praiſe, we giue error a warrant, or by too detractiue inuection, wee ſeeme (*grauius in ſepulchra mortuorum calcare*, that I may vſe the Philoſophers ſaying. But to omit the vſe of *Epitaphs*, which of themſelues haue euer miniſtred occaſion of imitation or deteſtation: I will proceede to the antiquitie of *Epitaphs*, and afterward deſcend to the ſeuerall branches which I haue before in my methode to my ſelfe propounded.

[h] *Sicut lingua loquentis proficit in aures audientis, ita calamus ſcribentis in oculo legentis, & ad interiora cordis peruenit ſenſus dirigentis, ſicut verba inſtruentis: Albin. in præfatio: comment in Iohan.*

Epitaphs

Epitaphs haue bene euer vſed vpon the *Tombes* of the deceaſed, to expreſs their Vertues or vices. Of all the ſeuen [i] Sages of Greece, not one there is, but charactred to the ful by their eſpeciall appropriates: and though diuers (in contempt of vaine glory or oſtentation) haue preciſely commanded vpō their death-beds, that no ſtatue, ſhrine, nor inſcription ſhould be erected or engrauen in their memories: yet ſo gratefull was poſteritie to ſo noble predeceſſors, as they would in no wiſe ſuffer ſo Valiant exploits either publique or priuate, to bee buried in ſilence and obliuion. Yea euer in thoſe times, where *fines imperij tueri magis, quàm proferre, mos erat*: as in thoſe Golden times, and empires of *Vexores* King of Aegypt, and *Tanais* King of Scythia which Hiſtorians take to be the firſt Monarchs and ſole Gouernours in the world; euen thē (I ſay) were *Epitaphs* of this nature verie frequent, and common: and in *Ninus* time, who ſucceeded, or rather diſſolued their gouernment, we reade *Epitaphs* euen written vpon his Tombe; deſcribing his nature and diſpoſition at large, the manner of his diſcipline in warre, the continuance of his Empire or Gouernment, and the occaſion of his death.

[i] *Vide Laert. de vit. philoſō.*

To ſpeake of the effeminate Gouernment and principality of the Amazons (women of incomparable and incredible fortune, valour and reſolution) wee haue yet thoſe Tombes and Sepulchers

k *Tumuli Amazonum.*

pulchers of the k Amazons celebrated to this day amongſt thoſe Pagans, for the infinite numbers ſlaine by *Hercules*, in his inuaſion of Amazon: where the worthie exploits of thoſe (more then women) for their diſcipline and experience in warres, are in golden Characters regiſtred and recorded.

We reade euen in thoſe (who for their magnanimitie and reſolution) were termed ἥρωα or *Heroes*, men of heroicke diſpoſitiõ, to haue had in former times inſcriptions vpon their Graues and Monuments, to expreſſe what they were liuing, that deſerued ſo exceeding commendation dying. Such were *Alcides*, *Theſeus*, *Hector*, *Perithous*, and the renowne of *Greece* (the auncient *Patroclus*,) vpon whoſe graue whilſt *Achilles* leaned, he imagined true valour to be charactred on his Graue, and a ſufficient occaſion of exciting and inſtigating the vnworthieſt and vnreſoluedſt ſpirits to take in hand managements of greateſt difficulty.

We reade of *Tarina* Queene of *Saca*, that ſhe was no leſſe memorable for her ſepulcher, (ſurpaſſing both in bountie & ſpecious edifice, then the Pyramides of Ægipt; Labyrinth in Crete, cõtriued and inuented by *Dedalus*, or that ſumptuous Monument erected by *Artemiſia* in honour of her husband *Mauſolus*.

If we ſhould deſcend to the Perſian Princes elected

elected after the (premature death of P *Cambyſes*) wee ſhall there more eminently ſurueigh the proceſſe of their gouernment, and their ends (ſome with glorie and renowne) others with no leſſe infamie and reproch attaind.

P *Gladio ſua ſponte euaginato grauiter vulneratus occubuit Iuſt 1.lib:*

Yet to vſe decencie in the celebration of funerall rites and ſolemnities: for I know (that I may vſe the moralliſts opinion) there is a vaine-glorie euen in death; and as the pompe of death doth more terrifie then death it ſelfe, ſo doth the pompe of death more excite men to die willingly then their expectance after death. For this all the *Romaine* Emperours would haue their Tombes erected in their life time, with all externall oſtentation, and popularitie: to intimate a kind of Empire euen in death: which may appeare by that (which *Suetonius* ſpeakes in the life of *Auguſtus*) that before his death, the ſtatue which was erected and ſet vp in his memorie being ſtrucken with Thunder, loſt the firſt letter of his Name (to wit C.) which ſignified as the Augurs diuined, that within a hundred daies immediatelie following, he ſhould depart the world.

Cato in dede (who tooke it *nobile lethum* to die for his countrie and the preſeruation of her libertie) would haue no ſhrine, ſtatue, nor inſcriptiõ ſet vp in his memory; ſuppoſing his vertues to be ſufficient annals and records to eterniſe his name.

Of this minde was *Phocion* the Athenian (both

Stoicks for their diſcipline) ſeeming vnwilling to imitate the popular in exterior rites: being (as they deemed) able to expreſſe their owne liues by their deaths, their deaths by their lines. Which may be the cauſe which moued *Flaccus* to contemne all monuments, with this reſolued ſecurity: *Vnde mihi lapidem &c.* What auailes it to haue Monuments, Stones, Shrines or Statues to memoriſe Vs? what skils it to haue labels hung vpon our Sepulchers (as thoſe ſiluer ſwords of Greece ouer the Sepulcher of *Philip*; thoſe golden Archers of Perſia ouer the memorable tombe of *Artaxerxes*? as the ſame Poet ſaith,—*Non datur emiſſo reditus tibi*—It is true: yet ſo reſpectiue ſhould man be of the demerited & praiſe-worthy acts of his Anceſtors (ſo ſuperſtitiouſly careful that their monuments be not in obliuion ſmothered) as no time ſhould be omitted (wherein we may as the Orator ſaith, *defunctorum memoriæ ſeruire*) but with all inſtance to perfect & accõpliſh the ſame.

[m] *Vid. deſcr. Afric. Qui ſepulcra maiorum vt propria domicilia lareſque exiſtimarunt.*

We [m] reade that the Pagans haue been ſo reſpectiue hereof, that the monumẽts of their parents & kinſfolkes haue been no leſſe deare to them, then their own houſes, their owne habitations and dwellings: Eſteeming their reputation (to be purchaſed) by the purchaſe of their Aunceſtors glory, and augmented by the preſeruation of their memory.

Agathocles Prince of Syracuſe (willing to erect

rect a Monument or Statue in his owne memory, to expreſſe humane frailtie) commanded that the head and vpper parts ſhould be made of ſolid gold, but the feete of earth; with this Impreſſe: *Sic omnia firma.* An excellent obſeruation and caution to put Man in minde of his ſubſtance and ſubſiſtence, conſtitution and, diſſolution: that ſtanding on no firmer feete then earth, no ſtronger arches (then ſtaies of mortality) he ſhould euer feare leſt ſo proud a building ſhould fall, being ſupported by ſo vnſtable and vnable props.

But for Antiquitie (as ſhee is ſaid to be the warrant of things done, the confirmer of things preſent, and preſident of things to come; ſo oft-times vices haue beene bolſtered by her, impieties authorized by her, and a direction to greater laid open by her. I will deſcend therefore briefely to particularize ſuch *Epitaphs* (vſed by the Ancients) which remained for caueats or obſeruations in ſucceeding times. As others (likewiſe) that moued and excited men to vndertake valiant and couragious exploits in hand.

We reade that *Auguſtus* (when he died at *Nola*, being a Towne ſeated in the middle part of *Campania*) his ſouldiers to expreſſe and manifeſt their loue to him dying, as they had done their allegeance to him liuing, burſt out in ſeuerall paſſions of ſorrow, griefe, and penſiue diſtractions, with theſe ſpeeches: *O God, that he had either neuer beene borne, or that he had neuer died: For the*

[n] *Alterum enim peſſimi incepti, exitus præclari alterũ &c.*

one [n] *is an occaſion of our miſery, the other a preſident of his glory.* For ſo great was his loue towards the Citizens, that by his owne care and diligence, he commanded great abundance of graine to be brought out of *Ægypt* to ſuſtaine his people welnie conſumed with famine.

Few of the twelue Romane Emperors reade we ſo excellent and exquiſite commendations of: ſaue *Titus*, who receiued this Impreſſe euen vpon his hearſe, to be *Amor & delicia generis humani*: Mans darling, the Worlds mirror, and the flower of all Romane Emperors either before or ſince; being directed and enlightned no further then with the beameling of nature. For to recapitulate the natures of all thoſe Princes, twixt *Auguſtus* the firſt of the twelue (ſaue one) to *Titus*, the laſt of the twelue, ſaue one, we ſhall ſee their diſpoſitions variable, inconſtant, diſſolute, and generally vicious.

Tiberius taxed for his ſubtiltie, *Caligula* for his inſolencie, *Claudus* for his effeminacie, *Nero* for his cruelty, *Galba* for his intemperancie, *Otho* [o] for his inhumanitie, *Vitellius* for his prodigalitie, *Veſpaſian* for his miſery: Theſe haue wee charactred (which the Romane Annals haue expreſſed to life) ſuch as either merited eternall infamie by their vicious gouernment, or due commendation for their

[o] *Vita omnis turpis, maxime adoleſcentia &c. vid. Sext. Aurel. de Oth.*

their many morall vertues wherewith they were endued and inueſted. *Vita mortuorum eſt in memoria viuentium* (ſaith one very well:) for it renues and reuiues the memory of the dead, and makes him liue in name, honour and reputation, when the ſithe of Fate hath pruned him.

For this all the Romane Emperors haue laboured, deſiring to become memorable after death: *Curtius* throwing himſelfe into the lake; *Vtican* purchaſing his liberty by voluntary death; *Horatius Cocles* throwing himſelfe violently into *Tyber* to preſerue his Countries libertie; [r] *Genitius Cippus* ſubiecting himſelfe to death to propagate his Countries glory; *P. Decius* who ruſhed into the fore-front of the enemies (encountring a whole Armie) to make his owne memory more famous and illuſtrious: The like of *Scipio Affricane*, who to extinguiſh that menacing fire of *Hannibal*, deuoted himſelfe to death for the ſafegard of his Country. Theſe and many more, who illuſtrated their Names by atchieuements done liuing, expected (without queſtion) no little celebration of their name and memory dying: and though their opinion reached not to the ſoules immortality; yet they could extend their imaginations thus farre, as a famous and memorable death ſurpaſſed an infamous and ignominious life: wiſhing rather to die in fame, then liue in eternall obſcurity. Which

[r] *In capite eius veluti cornua emerſerunt &c. Valer. Max. lib.*

cauſed ſome (of diſpoſition vnequall to the former) to perpetrate ſome hainous and enormious crime, whereby they might purchaſe fame euen by infamie: Such was *Heroſtratus* who burned the Temple of *Diana* at *Epheſus*, to purchaſe himſelfe a name. Such was *Turulius* who hewed downe the graue that was conſecrate to the Temple of *Æſculapius*, to erect him a ſhip, that once Religion (as he himſelfe auowed) might ride on the water; And ſuch was *Q. Fuluius* who to enrich himſelfe (by ſiniſter meanes) tooke from the Temple dedicated to *Iuno Lucinia*, *tegulas quaſdam marmoreas*, for which he ſuſtained condigne puniſhment; amongſt which we may inſert that ſacrilegious Prince or Tyrant rather (for his Empire of *Syracuſe* as it came vnto him by an vſurped ſucceſſion, ſo it was gouerned by as cruell and tyrannicall a diſpoſition) bearding the Gods, and afterwards robbing the Altars and Temples (of their ſacred ornaments.) For coming one day to the Temple of *Iupiter Olympius*, and ſeeing his Image glorioufly beautified with a ¶ veſtment of gold (of an exceeding weight and ineſtimable price) commanded it to be taken from him, and a woollen garment to be giuen him in the ſtead of it: ſaying, *A coate of gold was too heauy for him in Summer, too cold in Winter; but a woollen garment was fitter for both ſeaſons.* Many of theſe haue we recor-

¶ *Quo eum Tyrannus Hiero &c. manubys Carthaginienſ. ornauerat &c.*

recorded by Hiſtorians, whoſe liues were no leſſe prophane, then their ends miſerable.

Vpon all which (if we might inſiſt vpon this argument) *Epitaphs* very anſwerable to their infamous and deſpicable liues might be produced. But we muſt proceed, becauſe this ſummarie diſcourſe, (which I haue heere placed and prefixed (as a preamble or fore-runner) to our *Epitaphs* following) is but intended onely to demonſtrate the vſe and effect of *Epitaphs*, with their firſt inſtitution, & their diſtinct kinds ariſing from their primarie vſes.

It is true that there is no neceſſitie in Sepulchers, or ſpecious monuments; for *cœlo tegitur, qui non habet vrnam*: which moued *Diogenes* the Cynick to bid his friends caſt his body vnto the dogges when he was dead: and being anſwered by them, that the dogges would teare and rent it: Set a ſtaffe by me (quoth he) and I wil beate them from it. Yet in this ſeeming contempt of buriall, we ſhall reade in moſt of the liues of the Pagans, that they were reſpectiue where they ſhould be interred, erecting (as in part hath beene mentioned) very goodly and glorious Sepulchers in their life-times to eterniſe their memory after death: with whom (it fared many times) as it fared once with [r] *Shebna*, who made himſelfe a Sepulcher in one Countrie, but was buried in another.

[r] *Shebna ſibi tumula condit, quem fata negarunt.*

[f] *The firſt that buried ſuch as fell in warre.*

[f] *Hercules* (we reade) to be the firſt that euer buried ſuch as fell in warre. Many ancient *Epitaphs* we haue by tranſcription, engrauen vpon the monuments of the deceaſed : as in the Northerne parts eſpecially, where in the very ruines of time, we may ſee ſome monumentall inſcription inſerted, to reuiue the memory of the dead. As in the warres of the Saxons, Picts, and Danes : no coaſt being more frequent then the North, to expreſſe the memorable acts done in former time, as alſo to ſet out the very places and circumſtances of things atchieued, with the manuſcripts traduced from former occurrents euen to theſe preſent times : many curious and ſerious Antiquaries hauing viewed and particularly ſet downe the eſpecialleſt records heereof with diuers memorable inſcriptions happily occurring to their ſurueigh, I will ouerpaſſe the ſame, leſt I ſhould ſeeme to trifle out my time with an impertinent diſcourſe.

It is true that a Souldiers reſolution euer fixed on braue attempts, and the inlarging of his Countries glory, ſhould rather aime at fame after death, then to erect for himſelfe a curious monument in his death : which moued *Cæſar* in the plaine of *Pharſalie* to ſay,

[t] *Sup. li. Lucan.* —— [t] *Capit omnia tellus*
Quæ genuit : cælo tegitur, qui non habet vrnam.

And

And againe that martiall ſtraine of valour:

Nil agis hac ira, tabesne cadauera ſoluat,
An rogus, haud ſpectat: placido natura receptat
cuncta ſinu.

And ſo concludes the Declamour in *Seneca*: Nature giues euery man a graue: ſeconded by old *Anchiſes* reſolution:

Nec tumulum curo, ſepelit natura relictos.

Yet humanitie requires theſe finall obſequies, not onely in remembrance of our dead friends, but euen to manifeſt the ſinceritie of our loues, in erecting monuments ouer them dead, which might preſerue their memory, and confirme our affections in their deaths.

The friends of *Cleombrotus* (furnamed *Ambrociat*) ſeeing his much lamented end, deſired much to expreſſe their loue vnto their dead friend; yet withall to conceale the infamie and reproach of his death: yet *Callimachus* plaied the Epigrammatiſt vpon his graue, whileſt his deare friends deplored his vntimely end. The Epigram (inſcribed after the forme of an *Epitaph*) being fixed on his Tombe, whence all *Epitaphs* haue their denomination, was this,

-Vita vale, muro præceps delapſus ab alto
Dixiſti moriens, Ambrociata *puer*,
-Nullũ in morte malũ credẽs: ſed ſcripta Platonis
Non ita erant animo percipienda tuo.

In

In English thus,

The yong *Ambrociat*, whilst himselfe he threw
From off the wall, bad to his life adew,
Deeming (as *Plato* wrote) in death's no woe,
But he mistooke it: *Plato* meant not soe.

This booke which mooued *Ambrociat* to this precipitate attempt, is imagined to be *Platoes Phædo* of the immortalitie of the soule: which also (by a misconstruction) *Cato Vtican* apprehending, laid violent hand vpon himselfe, to free himselfe from the tyrannie and illimited soueraignty of the vsurping *Cæsar*. But to our argument propounded.

We haue shadowed briefely the first branch (or kinde which we proposed in the beginning) to wit, morall *Epitaphs*, being such as conduce to instruction either publike or priuate, wherein (by the very inscriptions or titles engrauen vpon the Tombes of the deceased) some haue beene mooued to imitate their memorable liues in actions and attempts of like nature; as *Cæsar* in the surueigh of *Mithridates*, *Augustus* in the surueigh of *Cæsar*, *Alexander* by the monument of *Achilles*, *Achilles* by the fame-engrauen monument of *Patroclus*, *Ænæas* by the renowned Tombe of the matchlesse [u] *Hector*, and *Hector* by the eternized memorie of *Antenor*: These were morall, inducing or exciting Impresses, drawing the mindes of the beholders

[u] *Andromach in Hom. called Hector Troiæ* ἐπιοκοπον.

to

to the management of the like approued and redoubted acts.

We will now proceede to *Epitaphs* (comming neerer a diuine compoſition) excellent for their graue and diuinely mouing ſentences; pithy for their effect, and profitable for their vſe.

That is an excellent one of *Scaligers*: *Scaligeri quod reliquum eſt*: and that no leſſe diuine of *Caius*: *Fui Caius.*

Epitaphs of this kinde ſeeme little affectiue, yet include ſo exquiſite a ſtraine, as they may rightly be termed diuine: ſurpaſſing mortalitie in deſcription of our mortality; they delineate the ſtate of man, extenuate his pompe, and ſhew to what end man was created, not to be onely, but to liue: there being an eſſentiall difference (twixt being and liuing) as I haue before ſpecified. We haue ſome of theſe which ſet out vanity in her naturall colours: and imply diuinely, what they propound morally.

Diuers we reade of, that fearefull (it ſeemes) to commend the writing of their *Epitaphs* to poſteritie, would euer be prouided of one in their owne time: which (to expreſſe their worth better) did not ſhew or character their worth, but in a modeſt ſilence deſcribe their owne frailetie, ſhutting vp their fame and memory, with a farewell to Earth and Vanitie. Theſe be ſoueraigne cordials to cheere the drouping and deiected ſpirit: ſuch as liue iniuried by time, oppreſſed by great-

greatneſſe of enmity, and ſlaued to penurie: Such I ſay, as liue obſcurely in the eye of the World, neither noted nor reputed.

When the rich-man ſeeth nothing vpon *Cræſus* graue, but a *Fui Cræſus*: nor the poore-man vpon *Irus* then, *Fui Irus*: what difference at their diſſolution? though in the eye of vaine and popular accompts, there be a maine difference.

Theſe diuine *Epitaphs* moue the intellectual part to an apprehenſion of humane condition; to conſider that we are al made *ex* eadem argilla*: & as no difference in ſrame & module, ſo no differẽce in the end and period; only that which was writ vpon the *Bauarians* graue ſhal either confirme our hopes, or make vs eternally miſerable:—*Sit comes intemerata fides*: or that which was engrauen on the Tombe of a Venetian Lord:

* *Homo ex humo. Terra à terendo. Cadauer à cadendo. Vermis quia inermis.*

Qui[x] *vixit, viuet, qui fuit, ille perit.*

One no leſſe diuine then the other, diſtinguiſhing betwixt being and liuing: where our actions muſt be poiſed, our intentions diſcuſſed, and the vniuerſalitie of nature diſcouered. We are drawne by theſe *Epitaphs* to diſualue the pompe and port of this World; leſſe to pamper the inordinate and diſtempered affections of the Fleſh: holding as the Platoniſts held, onely the Soule to be Man, and the body to be a caſe

x *Quod Seneca in Vatiæ tumulum ſcripſit. Hic ſitus eſt Vatia: dormire enim magis quam viuere videbatur.*

caſe or couer to put it in : And as *Seneca* termes it, a rinde or barke : ſo to fixe onely the light and ſplendor of the internall part vpon that ſoueraign end, by which we may ende in glory, as we were borne in miſery.

And miſerable did the Philoſopher account that man, whoſe beſt of memories conſiſted in faire & eminent obſequies; vertue being the beſt ſhrine, the exquiſiteſt monument which can be erected to honour man. How ſhould we beſt deſcribe our ſelues, and the excellencie of our owne natures, but by the contempt of death, expreſſe our owne affections euen vpon our graues, ſhewing our ſelues to be Chriſtians?

The memorable inſcriptions of the ancient Princes (who died in their Countries right) may excite vs to managements of no leſſe cõſequence. The Inſcription vpon [y] *Codrus* Tombe, who was Prince of *Athens*, was — *Hac mors mihi nomen ademit.*

[y] *Qui pannoſus ſarmenta collo gerent, caſtra hoſtium ingreditur. Iuſt. ſecundo lib.*

The like we reade of *Attilius Regulus*, who rather then he would infringe his faith, willingly returned vnto his enemies the Carthaginians : where, after he had endured intollerable torments, and vnworthie of ſo great and equally diſpoſed minde, he commanded this *Epitaph* to be engrauen vpon his obſcure Tombe, *Nec ſine ſpe periÿ.* Many ſuch may we reade in the memorable Annals of the Romanes, ſpecially in the warre be-

twixt Carthage and Rome: in which warres, no man of eſteeme or ennobled ranke died, that was not graced with ſome inſcription vpon his monument.

Yet *Pompey* the Great, whoſe prudence in gouerning, ſinceritie in diſpoſing, promptneſſe in attempting, and firme reſolution in ſeconding, got him an eternal fame, both at home & abroad: abroad in following *Scylla*, at home in bearing vp the main building of the State with his graue and diſcreete ſupportance: euen this *Pompey* had but a ſhort *Epitaph* writ vpon him, *Hîc ſitus eſt magnus.* Heere lies the pompe of a puiſſant and potent *Pompey*: heere lies Romes *Atlas*, the Eaſterne terror, and his friends aduancer: one whom neither imminence of perill, nor mutation of ſtate, nor occurrence in fate could alter or diſmay: Euen that powerfull Columne is now ruined, his glory dazled, and the manſion which was made glorious by him in Rome, becomes reduced to a poore and homely Sepulcher in *Ægypt*.

One chancing to come where king *Dennis* was buried: being depriued of crowne and dignity by reaſon of his tyrannicke gouernment, and before his death had retired himſelfe to a ſimple Schoole, where he taught ſcholers; ſaying, *Et regam inuitis fatis*: vnderſtanding the courſe and proceſſe of his gouernment, writ this ſhort *Epitaph* vpon his Tombe:

Dennis *erat*, & Dennis *eris*, *nec rege minorem*
Te tua fata vocant : Rexque Magister eris :
Rex populi crudelis eras, pueriſque Magiſter
Saeuior, his celerem fata dedere finem.
Nec regis inuitis fatis, è culmine regni,
Vt cadis, admiſſum eſt deſeruiſſe ſcholam.

In Engliſh thus,

Dennis thou was, and *Dennis* thou ſhalt be,
For thy owne Fates beſtow this ſtile on thee,
King both to men and children, yet in them
Thou was more fierce to children then to men:
Which when the fates perceiu'd, they thoght t'ex-
Thy courſe continued il with ſwifter end.(tend
Spurne not againſt the fates, imperious foole,
For as thou loſt thy crown, thouſe leaue thy ſcoole

In *Epitaphs* of this nature, a more then morall inſtruction or inſtitution is to be required : expreſſing onely the intellectuall part without any prophane or heatheniſh inuention, being tranſcendent to the vulgar reach or apprehenſion of humane vnderſtanding : many diuine and holy eſcripts of the ancient Fathers may be comprehended heerein : being ſuch as treated aſwell of the life and diſcipline of the dead, as eſpeciall motiues of imitation ; or cautions of deteſtation to the liuing. Here Ambition pourtraied in her colours, occaſions her owne end by her owne vnbounded deſires. There Couetouſneſſe (with the

miſers

miſers Motto) is exemplified, and how many euils are continually attending her, according to the definitiue cenſure of *Flaccus*, *Semper anarus eget*. Heere Sacriledge inſtanced in our ancient *Albane Brennus*; on whom we reade, that after his many conqueſts and victorious attempts in *Gaule*, and the ſacking of Rome, with many rich booties and ſpoiles obtained in thoſe warres; at laſt attempted the beautifull and rich Temple of *Delphos* conſecrate to *Apollo*, being excited and inſtigated by *Euridanus* and *Theſſalonus* to aduenture ſo difficult a Prouince, onely in hope of obtaining ineſtimable treaſures, reſerued (ſay they) for ſuch as would boldly attempt, and without feare of the gods, or prophanation of Religion, durſt attempt the ranſacking and rifling of ſuch ſacred treaſures. But behold, the purpoſes of the wicked were confounded (and euer may Sacriledge haue the like ſucceſſe) for ſuddenly *Brennus* with all his populous Armie, were diſcomfited, their execrable deuices fruſtrated, and themſelues (all or moſt) ſubiected to miſerable ends: the particulars whereof are more fully and amply dilated on by the Romane Hiſtorian *Trog. Pompeius*. Their *Epitaph* we finde thus, (being extracted out of ancient Annals) concording well with the nature of their crime, and miſerie of their end:

Hac via Sacrilegis, hac regia porta ſepultis,
A Delphi laribus limen adire Ditis.

In

In Engliſh thus,

This way Church-robbers go, who ſeek to fall
From great *Apolloes* ſhrine to *Plutoes* Hall.

Theſe kind of *Epitaphs* may include or comprehend all ſuch, as for any excellent part or management domeſtike or publique, haue beene accounted worthy memory: or ſuch, as for eminence of place haue beene no leſſe markeable, then ſingular in diſcharge of their authoritie: for acts of puiſſance & renowme that *Epitaph* engrauen on the Tombe of *Willinam Marſhall* Earle of Pembroke, in the time of *Henry* the third:

Sum quem Saturnum ſibi ſenſit Hybernia; Solem Anglia, Mercurum Normannia, Gallia Martem.

And that *Epitaph* writ vpon *Theobald Blois* Earle of Champaine (too diuine for any mortall creature: *Non hominem poſſum, non audeo dicere numen.* And that of one *Clare* expreſſing (in one man) an Epitome of all vertues:

Hic pudor Hippoliti, Paridis gena, ſenſus Vlyſſis,
Æneæ pietas, Hectoris *ira iacet.*

That memorable one alſo vpon the Sepulcher of *Maud* mother to *Henrie* the ſecond: deſcribing the excellencie of her deſcent by her Father, the greatneſſe of her ſelfe by her match, and her renowmed iſſue which (of all other) made her

moſt admired, and after death the eſpecialleſt motiue of her eternall memorie.

Ortu magna, Viro maior, ſed maxima partu,
Hic iacet Henrici *filia, ſponſa, parens.*

Ancient times haue eſteemed theſe *Epitaphs* ſufficient in themſelues to perpetuate their names, being records euer true: for as the Orator ſaith, *Quis tam infelici genio, lenique ingenio qui mortuis aſſentari cupit?* and as the Poet ſaith, [a] *Quis Buſta timebit? Heroſtratus* was charactred aſwell for his infamie, as *Themiſtocles* for his renowme and chiualrie. Euen *Metellus* modeſtie, *Lentulus* leuitie, *Publicolas* pietie, *Cethegus* crueltie, *Appius* affabilitie, and *Ciceroes* conſtancie had their true lineatures: euery one mouldned and moulded after their deſerts: for theſe, as examples, be of more power and efficacie to the practiſe and proſecution of vertue, then any inſtructiō or document whatſoeuer; draw men more attentiuely to their imitation, whoſe vertues they ſee merit admiration, as I haue in part before touched. It is the Hiſtorians obſeruation, that ſuch as had worthy and vertuous Parents, were wont to repaire vnto their Tombs (*Quaſi ad propria vitæ documenta*) and by their memory to be excited to the like meanes of atchieuing glory and renowme, that their ends might anſwere ſuch exemplarie parents. Though it was *Lycas* concluſion in the Tragedie, to attribute all merit

[a] *Lucan.*

to

to ones proper action, and not to the honour of their Aunceſtor. True it is indeed, that our predeceſſors glory cannot properly be entitled ours, their actions being onely as monuments of their fame, preſidents for vs to follow, and indeed proclaimers of our baſtardy, if we chance to degenerate from ſuch rare and exquiſite mirrors. Yet was *Sextus Pompeius* honoured for his Fathers worth: and ſuch as deſcended from vertuous parents, were onely thought fit to match with *Patricians*. Thoſe foure [b] ancient families in Rome, whoſe vertuous and modeſt demeanures got them the name of chaſt matrons, were well portraied by proper *Epitaphs*, and in their memory were theſe ſentences engrauen: *Heere Romes honour lies buried: Heere lies the foundation of Auncient families*:

[b] *Aurelia, Mutia, Lælia, Cornelia.*

Heere modeſt Lælius *from his* Lælia,
Pompey *the yonger from* Cornelia,
From Mutia, *came a* Mutius Scæuola,
And good Aurelius *from* Aurelia.

By theſe memorable Impreſſes, were their ſucceſſors ennobled, and to their imitation more ardently excited then by any precept or inſtruction whatſoeuer: the cauſe may be drawne from that affectation of honour naturally ingraffed in vs from our birth, whereby we vſe to be ſpurred and inſtigated to the imitating of ſuch as by any pro-

per demerit either inherent in themſelues, or traduced from others to themſelues, haue purchaſed renowme: whence it is, that the Poet ſaith: *Immenſum calcar gloria habet:* neither hath it beene accounted a little glory, or ſlender honour for the ſucceſſors of ſo noble and famous Auncestors: whoſe monuments were as Annals of their worth and proclaimers of their glory; which that they might preſerue the better, they vſed to ſolemnize their Funerals with exceeding honours, and to erect their Sepulchers with all ſtate and magnificence, deputing Surueiours (which ſhould look to the erection and preſeruation thereof;) calling euer their graues *Accommodatiſſima vitæ ſpecimina*, Without which the memory of their vertues might ſeeme obſcured, their glory darkened, and a great many of thoſe excellent parts wherewith they were endued, buried in ſilence and obliuion. True it is, that gorgeous Sepulchers little auaile the dead: which moued the Philoſopher to ſay, that they were not ſo much made for the dead, as for the liuing. The Orator termed them mirrors of humane frailtie, characters of our glory, and vndoubted Arguments of our mortalitie. Another examplifying this more fully ſaith, *They are Glaſſes wherein we may contemplate our ſelues and others, motiues of imitation wherein we may follow others, and images of affinitie being of the like nature and ſubſtance with others.* No better or more perfect Reſemblance can be made twixt man and his

crea-

creation, the image of his life, and neceſſitie of his diſſolution; the ſtate of his birth, and occaſion of his death; the forme of his beginning, and faſhion of his end, then twixt a dead-mans Sepulcher, and the Worlds Theatre. Heere many Actors (ſome whereof like your *Pantomimes* in Rome, are generally approued in all parts) play on this terreſtriall ſtage of humane frailtie. Some abſolute Machiauels (irreligious politicians) ſhrouding vicious purpoſes vnder vertuous pretences: other ſimple-honeſt ſoules, who (like your obſcure Actor) ſtands either not at all obſerued, or elſe ſo generally derided, as he wiſheth rather to be a doore-keeper in the manſions of Heauen, then a diſgraced Actor on this ſtage of Earth. There your light Curtizan (who like another [c] *Semphronia, tanta eſt libidine accenſa vt viros ſæpius petet, quàm petetur*, proſtitutes her body to ruinate her ſoule, expoſing her ſelfe to all, that ſhe might become hatefull to all: to be briefe, in the ſurueigh of all ſtates and conditions (for euery particular vice incurres a peculiar ſhame) we may bring the Miſer to his graue, who while he liued, was ſubiect to his vice: The Curtizan from her brothell of vanitie, to her fellow-pupils hearſe, there to contemplate her owne frailty. The Ambitious skie-ſoaring thoughts, to Ambicions fall, reducing his aſpyring ſpirit, to a more retired centure, the period of a great mans hopes; which moued *Praxatiles*

[c] *Saluſt.*

[d] *Sceptrum petit, in centrum vergit.*

[d] to limne an ambitious man reaching at a Scepter, and rowling below his Centre. Not a vice either occurrent to ſtate publique or priuate, obnoxious to themſelues or others, but was expreſſed in that flouriſhing time, when Rome labored of her owne greatneſſe; ſo as *Catilines* Tombe became a caution for aſpirers; *Seianus* a preſident for Flatterers; *Vitellius* an example for Rioters; *Iulian* for apoſtates and prophaners; *Marke Antonie* for adulterate meetings; *Caligula* for tyrannike deſignements. *Quod meruere tenent poſt funera*: their liues being ſet out in liuely colours, either in expreſſion of their worth, or the deſcription of their illimited gouernment. Many we reade (and thoſe worthy memorie) who throgh want of theſe inſcriptions had their liuing names ſhut vp in eternall ſilence, as the [e] mothers of *Demoſthenes*, of *Nicias*, of *Lamachus*, of *Phormion*, of *Thraſibulus*, and of *Theramenes* which excelled in modeſtie, and well deſerued to be mothers of ſuch rare Captaines, eloquent Orators, and diſcreete States-men as they were. We reade in *Plutarch*, how *Alcibiades* aſſiſted by *Nicias*, was to take his expedition into Sicilie, the very ſame day of the celebration of the feaſt *Adonia*, on which the cuſtome was, that women ſhould ſet vp in diuers parts of the Citie, in the midſt of the ſtreetes, Images like to dead coarſes, which they caried to buri-

[e] *Plutarch. in vit.*

buriall in remembrance of the lamentations and diſconſolate paſſions which *Venus* expreſſed for the death of her *Adonis*: where in this ſolemnitie, their imaginarie hearſes were ſet ful of Impreſſes, that their Funerall might be with more ſtate and magnificence celebrated. But hauing diſcourſed before of the antiquitie of *Epitaphs*, with their eſpeciall vſes appropriate, as well to ancient as following times, I will deſcend to the third[f] branch, which in my firſt diuiſion I propounded my ſelfe; to wit, *Epitaphs* Prophane, being ſuch as haue beene vſed to anatomiſe vice ſatyrically, (with an Inuection againſt the manners of the dead: which ſeemes different to the Philoſophers inſtruction, aduiſing vs rather to treade lightly on the graues of the dead, and to paſſe ouer their obliquities with a modeſt pace, a conniuing eye, and a charitable iudgement; that our pace might not preſſe them, our eye pierce them, nor our iudgement poyze them, but in the skale of amitie, with the eye of pittie, and the feete of lenitie. But now to our diſcourſe, and that briefely, whereby the ſhortneſſe of our Volume may concord with our intention.

[f] *Definition of the third Branch.*

Epitaphs of this ſort we haue too frequent, being forged out of the braine of vnſeaſoned Satyriſts, that without diſtinction bend their wits to aſperſe imputation vpon the deſerued memorie of the dead: men of baſeſt nature, defaming ſuch

whoſe ſilence giues them freer ſcope and priuiledge of detraction: impious violaters of burials, commentors of imaginarie vices, wrongers of the dead, enuious libellers, who write either incenſed through ſpleene, or hired for price: drawne on by others, or voluntarily moued by their own depraued and diſtempered inclinations; of which kinde we may reade euery Nation (euen in their flouriſhingſt and ſucceſſiueſt times) to haue had their part: Athens her *Eupolis*, Sparta her *Alcæus*, Perſia her *Ariſteas*, Rome her *Cherilus*. Theſe trode not with eaſie pace on the graues of the dead, but mixing their inke with more gall then diſcretion, inſtigated more by ſplene then charitable affection, ranſacked the Sepulchers of their dead enemies, deblazoned their vices dying, which (through a ſlauiſh puſillanimitie, they durſt not vnrip nor diſcouer liuing; theſe remorſeleſſe cenſurers of Vices, theſe corrupters and ſtainers of well merited liues, theſe foes to vertue, and foments of vice, were well ſet out by the Tragike Poet: who brought in the Ghoſt of the wronged perſon, purſuing the detractour and menacing him with eternall reproach for his labour. Yet this digreſſion may ſeeme not ſo much impertinent as directly repugnant to my firſt definition of *Epitaphs* and *Epicedes*, the natures of both which I haue in part deſcribed: where I defined *Epitaphs* to be nothing elſe then Teſtimonials of the Vertues or

g *In Cyrus time.*

Vices of the dead: how they were affected, or what especiall occurrents happened them in their life; it is true, but these Descriptions are to bee shadowed and suited with modest allusions, equally disposed Allegories as their vices, though in part discouered, yet that discouery so intangled as may minister matter of obseruation to the iudicious, and leaue the ignorant in a continuall suspence. And because we produced no authority before (touching the difference twixt an *Epitaph* and *Epicede*) wee will vse *Seruius* opinion heerein: the difference is betweene an *Epicede* and *Epitaph*, as *Seruius* teacheth, that the *Epicede* is before the corps be interred, an *Epitaph* or inscription vpon the Tombe: the etymologie of the word, *ἀπὸ τοῦ curare inferias*, or *funeris officia peragere*. *Scaliger* in his authoritie of Poets, confirmes the deriuation as proper and genuine to the nature of funerall celebrities. This distinction may serue as a threed to guide the illiterate *Poetaster* (who perhaps otherwise would confound these two words) out of the labyrinth of error, in which more writers now adaies wander, then euer in any time before. So that it may seem the paradox of *Erasmus* in the praise of folly, and that booke which *Agrippa* writ *De vanitate scientiarum*, are subiects onely in requeſt; where euery *Mauius* will write (and ofttimes be approued) aswell as *Maro*. *Aiax* in *Euripides* said: *μηδὲν φρονεῖν, βίου κράτιστον*, To know nothing is the

swee-

ſweeteſt life. Which ſweetnes this age hath attained, where it may be truely auerred, that *Neuer Age had more writers, and fewer Authors*: thoſe onely being admitted of as [h] Authors, whoſe workes merit approbation and authoritie in themſelues: experience being reduced to ignorance, and a deſire of knowledge to a fruitleſſe deſire of writing: *Littora bobus arant, & arena ſemina mandant.* But I omit them: theſe prophane *Epitaphs* ſiniſterly aiming at the detraction of ſuch who reſt in peace, as they are vtterly to be condemned, ſo their Authors as preſidents of ſuch obliquities ſhould be ſeuerely cenſured, whereby an example of puniſhment in one might miniſter cauſe of reformation in all: yet becauſe ſin ſhould in ſome ſort be vnmasked, leſt vice ſue out a priuiledge, and purchaſe her ſelfe a monopoly amongſt our world-ſtatiſts (whoſe beſt of traffique is to be the Diuels factors, whoſe eminentſt degree is to be Hels purueiors, and whoſe onely office in requeſt is to be Mammons collectors) I haue inſtanced diuers *Epitaphs*, ſome inuented, others tranſlated & traduced from others, which with a tollerable ſharpneſſe, and a well tempered bitterneſſe alluding to the perſons on whoſe Tombes they were engrauen, modeſtly diſcouer vice in her natiueſt colors. As, firſt in deſcription of Auarice, a vice moſt incident to Age, and therefore moſt inherent to man. *Hermon* dreaming

[h] *Doctorum dicta indoctos doctiores reddunt.*

ming he had disburſed money, died for woe, on which dreaming Miſer we reade thiswritten:

Vnder heere old Hermon *lies,*
Who ſleeping liu'd, and dreaming dies.

And that of *Phedon* who wept not for that he ſhould die, but that the charge of his buriall ſhould come to foure ſhillings.

Heere Phedon *lies, who weeps and cries,*
not that his life he loſt,
But that the charge of his Buriall
ſhould full foure ſhillings coſt.

And that of *Hermocrates*, who would not be at charge for a purgation: and dying made himſelfe ſole Executour:

Hermocrates *that catiffe wretch,*
who liuing had no power
To vſe his owne, did make himſelfe
his ſole executour.

And that of *None*, whoſe Name and nature had relation one to another, being only to himſelfe without reſpect of publike good, or compaſſion to others want:

Heere lieth [1] None *by name, by nature one,*
Yet was he one by Name, by nature None.
Something of Nothing oft the poore did craue,
Yet could the poore of Nothing, nothing haue.

[1] Hic ſitus eſt Nullus, quia Nullo Nullior eſto,
Et quia Nullus erat, de Nullo Nil tibi Chriſte.

And

And that of one[k] *Elderton*, (an inſcription too bitter) yet to diſauthorize that ſin, (which like that powerfull ointment whereof *Apuleius* relates, amongſt the Theſſalonians, transforming and metamorphoſing men into bruite beaſts) to wit drunkenneſſe, whereof he was taxed, nothing can be too vehement or violent:

[k] *Hic ſitus eſt ſitiens atque Ebrius Eldertonus; quid dico hic ſitus eſt, hic potius ſitis eſt?*

Camb. in Remain. { *Heere drunken* Elderton *in earth lies thruſt,*
Lies thruſt (ſay I) or rather heere lies thirſt.

I will end this laſt part of my diuiſion (fearing much I haue inſiſted too long vpon the preamble, and incurring the Mindian cenſure of making my gate ſo ſpacious, and the maine building ſo contracted:) I will end (I ſay) with that vniuerſall doome and home (with which mortalitie muſt of neceſſitie end) to wit, *Duſt*: of which name we reade one to haue beene, and ceaſing to be, had this inſcription:

Heere Duſt *lies dead, who that he might be inſt*
In Name and Nature, while he liu'd liu'd duſt,
And being duſt by Nature and by Name,
Thought to returne to duſt from whence he came.

FINIS.

¶ *A Deſcription of Death.*

DEath is a raw bon'd ſhrimp, nor low nor hie,
Yet haz he power to make the higheſt low,
The *Summon-maiſter* of mortalitie,
The *Poore mans wiſhed friend*, the *Rich-mans* foe,
The laſt *Remaines* of *Times Anatomie*,
A Thiefe in pace, in pace more ſure then ſlow;
A *Sleepe*, a *Dreame*, whence we are ſaid to haue
In ſleepe a *Death*, and in our *Bed* a graue.

One who, how ere we ſeeme to haue the power
To leaue our ſtates, wherein we oft-times erre,
To ſuch an one as ſole executour;
Spite of our noſe playes Executioner;
And as the *Leane Kine* did the *Fat* deuoure,
So does this meagre *Slaue* the mightier,
Nor can we if we ſhould be choaked for't,
Remoue *Deaths Action* to another Court.

Arts though *He* know, yet he profeſſeth none,
For little haz *He*, and as little needes,
Yet haz he *Trickes* to catch the oldeſt one,
That on this earthie *Globe* or centre treades,
Nor will *He* leaue him till his Breath be gone,
Cheering the wormes that on his Body feedes:
Thus feareleſſe *He*, as he haz euer beene,
Makes his ſtroke to be felt, not to be ſeene.

His

His Signe's in *Sagittary*, and the But
He ſhootes at is mans heart, *He* euer fits
The ſhafts he ſhootes to th' Quiuer they are put;
Won is *He* not to be by threats, intreats,
Price, power or prayer: at whats'ere *He* ſhoote
Or aimes to hit, *He* neuer failes but hits;
Darted, He runnes as ſwift as euer ran,
Shot-herring made, iuſt like an Iriſh-man.

Nor differ they in habite; though *He* weares
No *Mantle, ſlanning trowſes*, being knowne
By his *Moath-eaten rayment, He* appeares
Right Iriſh, *Doublet, Breeches*, hoſe of one;
He haz no ſhift, yet *He* no *vermin* feares,
(For *vermin, Death*, nor th' Iriſh harbour none)
Yea in their kinde of fight compar'd *They* are,
For *They* inuade vs both at vnaware.

Death is wormes-Caterer, who when *He* comes
Will haue prouiſion though the Market ſtarue,
He will be ſeru'd before the mighty ones,
And knows before where *He* intends to carue;
Its *He* awakes the *Sin-belulled Drones*,
And cuts *Them* ſhort as rightly *They* deſerue,
Its *He* that all things to ſubiection brings,
And plaies at foot-ball with the crowns of kings.

Two empty *Lodges* haz *He* in his head,
Which had two *Lights*, but now his *Eies* be gone,
Cheekes had *He* once, but they be hollowed;
Beauty *He* had, but now appeares there none:

For

For all thoſe mouing parts be vaniſhed,
Preſenting Horrour if but lookt vpon;
His colour ſable, and his viſage grim,
With gaſtly lookes that ſtill attend on *Him*.

Fleſhie He was, but it is pickt away,
Belike, for that *He* haz ſo much to doe,
If cloath'd with *Fleſh*, he ſhould be forc'd to ſtay,
And ſhew (perchance) too much of mercie to
To ſome *Yong wench*, who on the holyday
Might force *Him loue, if ſhe could tell him* how;
Which to preuent, and better to reſtraine him,
He goes ſo vgly none ſhould entertaine him.

Yet entertain'd *He* will; for though *He be*
Contemn'd by th'perfum'd Curtezan, whoſe form
Seemes coy to giue *Him* hoſpitalitie;
Yet when *He* comes *Hee'l* not one houre adiorne,
To giue her Summons of mortalitie;
Conuerting that ſame Beautie, did adorne
Her Compoſition to corrupted earth,
Whence ſhe deriu'd both Period and Birth.

Snaile-like *He* comes on vs with creeping pace,
And takes vs napping whē we leaſt think on him,
In's hand an *Houre-glaſſe*, which inferres our race
Is neare an end; and though we ſtriue to ſhun him,
He moues when we moue; and that very place
Whereto we flie, and think we haue out-run him,
There he appeares, and tells *vs* it's not good
To ſtriue 'gainſt that which cannot be withſtood.

If

If we ſhed teares, they're bootleſſe, for his *eyes*
In ſtead of ſight are moulded vp with clay,
If we aſſay to pierce his eares with cries,
Vaine is our *Labour*, fruitleſſe our aſſay;
For his *Remorceleſſe eares* all motions flies,
Nor will *He* giue the Prince a longer day:
His payment muſt be preſent, and his *Doome*,
" *Returne to earth thy Cradle and thy Tombe.*

Nor is his Summons onely when we're old,
For *Age* and *Youth He* equally attends,
Nor can we ſay that we haue firmer hold
In *Youth* then *Age*, or further from our ends,
Saue that we are by Natures verdict told,
With length of yeares our hope of life extends:
Thus *yong* or *old*, if *Death* approach and ſay,
Earth vnto Earth, *He* muſt perforce obay.

A Breath-bereauing Breath, a *vading ſhade*,
Euer in motion, ſo as it appeares
He comes to tell *vs* whereto we were made,
And like a *friend* to rid *vs* of our feares,
So as if his approach were rightly weighed,
He ſhold be welcom'd more with ioyes thē tears,
Ioy to diſſolue to earth from whence we came,
That after *Death*, *Ioy* might receiue the *ſame*.

Naked his ſcalpe, thrill-open is his Noſe,
His Mouth from eare to eare, his earthie Breath
Corrupt and noyſome. Which makes me ſuppoſe
Some mouldie cell's the Mannor-houſe of Death:

His

His ſhapeleſſe legges bend backeward when he goes,
His rake-leane body ſhrinking vnderneath,
Feeble he ſeemes, reft both of heart and power,
Yet dare he *beard* the mightieſt *Emperour.*

None *He* conſorts with ſaue wormes and men
Prepar'd for wormſ-meat, though he make reſort
To Country, City, Village now and then,
Yea where hee's ſeldome welcome, to the *Court,*
There will *He* enter, and will ſummon them;
And goe *they* muſt, though *they* be ſorie for't:
Thus, *Country, Citie, Village, Court and all,*
Muſt their appearãce make when *Death* doth call.

Chop-falne, Creſt-ſunke, drie-bon'd Anatomie,
Earth-turn'd, mole-ei'd, fleſh-hook that puls vs hẽce
Night-crow, Fateſ-doome, that tells vs we muſt die,
Pilgrim-remouer that depriues vs ſence;
Lifeſ-date, Souleſ-gate that leades from miſerie,
Mans ſharp'ſt aſſault admitting no defence,
Times Exit, or our *Intrat* to that *Clime,*
Where there's no *Time,* nor *Period* of *Time.*

Nor ſtands he much vpon our dangerous yeare,
All are alike to *Him,* yea oft we ſee,
When we are moſt ſecure, then *Hee's* moſt neare,
Where th'*yeare clymactericke* is his *Iubile:*
For as *He* can tranſpoſe *Him* euery where,
Eaſt, Weſt, North, South, with all facilitie,
So can *He* come, ſo cunning is his ſtealth,
And take *vs* hence when we are beſt in health.

Since *Death* is thus deſcrib'd, (for this he is,)
Be ſtill *prepar'd, leſt vnprepar'd He* come,
And hale you hence, for ſpending *Time* amiſſe
(For *Death is Sins Reward, Tranſgreſſions Doome*)
So when *thou dies* thou ſhalt be ſure of this,
To haue *acceſſe* vnto the *Marriage* roome,
And for thy *Tombe*, in ſteade of *Iuorie*,
Marble, or *Braſſe*, ſhall *Vertue* couer *thee*.

Epitaphs vpon ſudden and pre-

mature deaths: occaſioned vpon ſome occur-
rents lately and vnhappily ariſing.

WHo walkes this way? what Charitie, iſt thou?
I need not feare thy doome: for thou'lt allow
This Axiome for vndoubted: Once we muſt
Returne vnto our mother earth: and duſt
Our firſt creation, challengeth the ſame:
" Being the Mould *from whence our bodies came.*
If Ennie paſſe this way and iudge amiſſe,
" I reſt ſecure what ere her cenſure is.
Faith is my Anchor, Comfort is my Shield,
" How ſhould I doubt then but to win the field!
For this is true (as I haue oft times heard)
No death is ſudden to a minde prepar'd.
My Hope being thus erected; Ennie, ceaſe
" To wrong his ſoule that haz aſſured peace.

Another Epitaph vpon the ſame ſubiect.

Thou look'ſt vpon my Tombe, and wagg'ſt thy head,
And with remorceful teares weep'ſt ore me dead,
As if paſt hope: thou ſeem'ſt to be my frend,
In that thou grieu'ſt at my vntimely end:
Vntimely doſt thou call it? True: report
Brutes my Repentance was but very ſhort,
Becauſe cut off: I graunt it: for the ſpace
It was but ſhort, yet was the courſe of grace
Abundant, which confirmes my Pilgrims wiſh,
" Where man's prepar'd, there no death ſudden is.

An Epitaph of the ſame.

Hopeleſſe thou weep'ſt, and com'ſt vnto my Tombe,
Deſcanting on my death, with, oh too ſoone
Dide this poore wretch: I pray thee ceaſſe to weepe,
"I am not dead, but onely falne aſleepe:
A bleſſed ſleepe, ſecure from Enuies ſting,
"Flying from earth to heauen with ayrie wing:
Should'ſt thou then doubt my end? O do not doubt,
"My virgin-lampe is in, 'tſhall nere goe out.
Thou ſaiſt I dide too ſoone: thou ſaiſt amiſſe,
"Can any die too ſoone to liue in Bliſſe?
Wipe then thy Teares, I know thou wiſh me well,
Heauen is my manſion, Earth I tooke for hell:
And that was cauſe I went ſo ſoone from thence,
To plant in Heauen my eternall reſidence:
For men (how ſhort their end) are neuer tride,
"But how they learn'd to die before they dide.

¶ Vpon a vertuous young Lady dying in child-birth.

Borne at the firſt to bring another forth,
"She leaues the world, to leaue the world her birth:
Thus Phœnix-*like as ſhe was borne to breed,*
"Dying herſelfe renews it in her ſeed.

Vpon

¶Vpon a Souldier, for resolutiō worthily affected and aduanced by his Country, yet interred and by (vnworthy Fate) obscurely.

Dead? Yes: Alas, is this the Souldiers tombe,
A silly monument to them shall come
To see it. True; what tho the body lie
Interred low in her obscuritie?
Thy vertue (honour'd Souldier) shall remaine
Aboue the Boundiers of triumphing Spaine,
France, *or the Belgicke rampires: what Death may*
Sh'haz done alreaay, turnd thy corpse to clay:
But death (of Fames possession) may despaire,
For she erects her Tombe within the Ayre,
That whosoeuer this way chance to moue,
"Shall see his corpse heere, but his fame aboue.
Triumphant Souldiers, glorious by thy birth,
Reign'st now in heauen, because thou wer'st in earth:
Then such Professants *euer blessed are,*
That raise their Peace *by managements of warre.*

Vpon a Drunkard buried in a ruinous fort in *Dunkerke*, was this Inscription engrauen, which by the ancientnesse of Time was well neare defaced.

In Dunkerke *heere a Drunkard lies with mickle care ysought,*
"Drinke was the boone the lorden crau'd, for rest he cared nought.
Long may he wun in this large Tombe, and neuer henceforth sinke
"To earth again: that while he liu'd caimd earth for wāt of drink:
Heauen rest his soule, and others all, whosēre the Lord will saue,
"And grant Dunkerk (if't be thy wil) may nere such drūkards haue.

¶ An Epigram vpon *Alphonso* Prince of *Naples*, and vpon his Creſt, whereon was engrauen a Pellican with this Impreſſa;

Alios ſeruans meipſum perdo.

The Creſt I weare expreſſeth what I am,
" A ſoft and tender-hearted Pellican,
Who to recall life to her dying broode,
Suckes from her owne heart life-renewing blood:
Being the ſame, if I appeale to time,
" Shee's not more deare to hers, then I to mine.

¶ An Epitaph vpon one who died confined.

Report tells me that thou didſt die confinde;
Confinde! its true: in body, not in minde.
Confinde the body was, where it had birth,
But minde without confinement leaueth earth,
To dwell in thoſe refined Groues aboue,
A Grone refin'd which yeelds eternall loue
To the poſſeſſor; let thy minde appeare
Free, though thy body was confined heere.
This ſhall remaine engrauen vpon thy Tombe,
To memoriſe thy fame in time to come.

¶ Vpon a Iuſtice worthily deſeruing of his Countrey.

The miſſe of thee, ſince thy deceaſe, is knowne,
" For whoſo comes to Iuſtice, or her throne,
Shall ſee her ſilent (and as one thats domb:)
" Good reaſon why, with thee ſhe loſt her tongue.

Vpon

¶ Vpon a Iuſtice of leſſe demerite.

Who comes this way? Let him looke downe and reade,
" Here lies one, ſpake leſſe liuing, then being dead:
For heere in Rime Fame ſpeakes of him in time,
" Who whilſt he liu'd ſpake Reaſon nor good Rime:
This yet his comfort is, when time is ſpent,
God will haue mercie on the innocent.

¶ Vpon a bragging Souldier.

Heere lies a bragging Souldier that could lie
With pompe and ſtate, in face of maieſtie;
Yet he that lied' gainſt heauen, in earth now lies,
An open mirrour to all mortall eies:
" For though he lied, yet could he not denie
With all his lies, but man is preſt to die.

Vpon *Peter* ſee me.

Peter ſee me, *thou canſt not, for thy eies*
" Lie there interred, where thy body lies:
How canſt thou ſee me then? as Peters *doe;*
" Not by my worth, but by my outward ſhew:
For Gallant-like by perfumes I tranſpoſe
My knowledge from thy eies vnto thy noſe.
That though th' art dead, yet thou may well perceiue,
" A Perfum'd gallant walk's vpon thy graue.

¶ Vpon a Captaine which in the Low Countries was hanged, and afterwards taken vp againe.

A Captaine hangd, and taken from his Graue,
For what? a pardon came, and did him ſaue.
Saue. what did it ſaue? his body: Yes.
" From putrefaction? no, but from that peace
All buried corps enioy: It was not done
" With Iuſtice: Yes, ſhe is a Saint diuine,
And raiſd him vp, becauſe dead 'fore his time.

¶ Vpon a Turner or Thrower that died in his throwing.

Poore Thrower, art thou dead? Now do I feele
" Euen by thy End, *that Fortune haz a wheele,*
That ſpinnes and weaues, turnes and returnes againe;
And in mens death eſteemes the chiefeſt gaine:
For this by thee may very well be knowne,
That made their owne wheele ruinate thy owne.
Thou waſt a Thrower, Fate a Thrower too;
After this caſt thou'lt neere make ſuch a throw:
Reſt then in peace, it's Fate tript vp thy heele,
And bids thee yeeld vnto her Turning wheele.

Vpon

¶Vpon one *Span.*

Rightly compared is the life of man,
" For ſhortneſſe of continuance, to a ſpan,
It is mans met-wand; *euery one muſt haue*
" This ſpan to end his life, and mete his graue.
Then who dare ſay that he does liue ſecure,
" Poſſeſſing that which cannot long endure.
This is expreſſed by this man lies heere,
" Whoſe name and nature in one ſpan appeare.
So leſt the name ſhould do the nature wrong,
" Being ſhort by nature, name would not be long.

¶Vpon one *Flower* a hopefull yong Student.

Mans life's a flower: how ſhould it then but fade,
" Since at the firſt for dying it was made?
Yet if this Flower had beene exempted, then
We might haue thought this Flower not for men
To crop: no more it was: and therefore giuen
" As one aboue deſert of earth to Heauen.
Once thou was planted in the Cambrian Groue,
Where thou was watred with the Students loue.
But now from thence I ſee thy glory riſe,
" From Cambrian Brakes, to Brookes in paradiſe.

Vpon

¶ Vpon a Reuerend and honourable Iudge of this land, was this Epitaph inſcribed.

Who ſo would Honours frailetie pictur'd haue,
Let him behold that picture in this graue:
Where frailetie ne're was with more honours clad,
Nor more deſeru'd thoſe honours which he had:
Had? laſſe that we ſhould ſay, wee had thee; haue
Would be a Tence, *the ſtate would rather craue.*
Small difference twixt the accents, Haue *and* Had,
Yet th'one did cheare vs, th'other makes vs ſad.
But whence theſe teares? whence be they? to expreſſe
His worth, our want, his peace, our penſiueneſſe:
For to diſcribe him in each liniment,
He gaue his tongue vnto the Parlament:
His hands to ſacred writ, his eare to heare
Iudgement pronounc'd, his eye to ſee more cleare
In the ſurueigh of Iuſtice, and his feete
To walke in paths, for Chriſtian ſoules moſt meete.
Thus his impartiall tongue, hand, eare, foote, eye,
Show'd him a mirror in mortalitie.
Yet in his age a Reuerence appeares,
Many are yong in houres, are olde in yeares;
But he was old in both; full ſeuentie ſixe,
Surpaſſing Dauids *firſt Arithmeticke:*
Fifty one yeares he with his Lady liu'd,
That in himſelfe his race, *might be reuiu'd:*
For what was by the vertuous Father *done,*
Seemes (by reſemblance) ſhadowed in the Sonne.

Sic-

Sergeant vnto the Queene, *Iudge o'th kings Bench*
For twelue yeares ſpace, wherein his eminence
Did not tranſport his paſſions : For his thought
Fixt on his end, eſteem'd all honour nought.
Thus liu'd he, thus he di'de; liu'd long, di'de wel,
Heere Iudge on Earth, now Iudge in Iſrael.

Terras Aſtraa reliquit.

¶ Diſtichon funebre in obit: princip. ob eximiam & corporis & mentis temperiem: qua licet, nos reliquit, altiora petit.

Qui formam mirantur, ament veſtigia mentis,
Hli forma perit, neſcit at illa mori.

¶ An Epitaph vpon the Sonne buried in his Fathers graue.

Stand, goe no further: looke but downe and reade,
Youth fed that body, on which wormes doe feede.
Looke lower downe, and thou portrai'd ſhalt haue
Father *and* Sonne, *both buried in one graue.*
And what does couer them? poore mother Earth,
Which gaue to Sonne and Father both their birth:
Thus one to three reduc'd, and three to one,
Sonne, Mother, Father; Father, Mother, Sonne.
Make then this vſe on't whereſoe're thou come.
Earth was thy cradle, Earth muſt be thy tombe.

Vpon

* *In hunc ferme modum proponitur à Mart. Epigramma.*

¶ Vpon * one who louing honour, died ere hee posſeſt it.

Thus fadeth honour and returnes to nought,
Which is not got by merit, but is bought:
For it affoords th' aſpiring minde ſmall good,
When wreaths of honour are not drawne from blood,
Nor from deſert: for honour cannot hide,
" Being ſupported by the ſtayes of pride.

¶ Vpon Maſter *Laurence Death*, an Epicede accommodate to his Name.

Why ſhould one feare to grapple with his Name,
" Death thou waſt liuing, and art now the ſame;
No, I may ſay farre more: renewing breath
" Tels me th' art liuing; for thou haſt kil'd Death.
Liue then victorious Saint: ſtill may thou be
Though dead by Name, yet freſh in memory.
That who ſo paſſeth, or ſhall chance to come
This way, may ſay: Here lies Deaths liuing Tomb.

¶ Vpon one *Merie.*

Merie *why lieſt thou like* Heraclitus,
That vſ'd to laugh like blith Democritus?
Thou ſeemes in diſcontent: pray thee tell why
" Thou lieſt ſo ſad? Thou art learning how to die.
Learning to die? why th' art already dead:
Iſt poſſible that Peter Meries *head*

That

That was ſo full of wit, ſo ſtuft with ſage,
" *As he appear'd the mirror of this age?*
Peter *that knew much, and could ſpeake much more*
Then ere he knew, ſhould now fall to deaths ſtore.
Alas poore Merie, *wormes begin to feaſt,*
Vpon that skonce, fed Gallants *with freſh ieaſts,*
Thoſe ſaucer eyes, plaſt in that witty skonſe,
Which vs'd to looke ſome twenty waies at once,
For if they had matches beene, ſome might enquire,
Whether they ſet thy ſparkeling-noſe a fire:
Thoſe hollow eyes (*I ſay*) *or lamps of thine,*
" *Are now like* Hogs-heads emptied of their wine:
For hollow Hogs-heads giue an empty ſound,
" *And ſo does* Merie *being laide in* ground.

¶ Vpon one *Hogge.*

Hog *by name and by condition,*
" *Heere lies* Hog *that blunt Phyſition:*
Chriſtian nor good moraliſt,
But liu'd and dide an Atheiſt.
Yet (after death) gine Hog *his dew,*
He was a foe vnto the Iew.
And that he might expreſſe the ſame,
" *He gloried euer in his name.*
He bad me write vpon him dead,
" Heere lies Iohn Hog, or Iohn Hogs-head.

¶ Vpon a vaine-glorious Student that would needes be called *Ariſtarchus*.

Fate laſt night hath beene i'th warke houſe
Of our renowmed Ariſtarchus:
Where fate no ſooner entred in
Then ſhee a ſtarke-Aſſe made of him.
For Ariſtarchus (*Authors ſay*)
Inuited death, from day to day;
But our laſt Ariſtarchus *prai'd,*
(*Seeing Death come*) *as one diſmaied,*
That he his ſummons would delay,
And come for him another day.

Vpon two Twins that died together

Heere lie two faithfull Brothers in one tombe,
As they did lie together in one wombe;
Heere they came hand in hand, and they do craue,
That hand in hand they may goe to their Graue.

In Monaſterio ſeptentrionem conſpectum erat.

¶ Vpon an ancient Tombe was this inſcription found.

Church-men that ſhould be beſt of al, are (pardie) growne the worſt,
The Fox I ken (the Prouerb ſaies) fares beſt when he is curſt:
This Abbot heere that lies in ground proues this to be too true,
Due would he giue to Prieſt nor Cleark, yet would he haue his due;
But marke his end (who ere thou be) for 'twas a feareſull end,
No friend he had (as he did thinke) to whom he might commend
His Gold: therefore one day he went to finde out ſome darke caue,
Where he might hoord his treaſure vp where he this voice receau'd:
The iudgement churliſh Nabal *had, fall preſently on thee,*
Which voice being paſt, the Abbot droupt and died preſently.

Vpon

¶ Vpon my Lady *Woodbee.*

What would my Lady be? laſſe ſhee has ſought
To riſe to ſomething, and ſhee's falne to nought.
Poore Lady, that ſo faire and ſweete a face
Should haue no other home or dwelling place,
Then a poore Sepulcher; laſſe its not meete
So faire a Lady ſhould ſhroud in one ſheete:
Who whilſt ſhee liu'd, which was but very now,
Did vſe to lie perfum'd and chaf'd in two.

¶ Vpon the ſame Subiect extracted.

Looke throgh & throgh, ſee Ladies with falſe formes,
You deceiue men, but cannot deceiue wormes.

¶ Vpon an Adulterer extracted.

Nay heauen is iuſt, ſcornes are the hire of ſcornes,
I nere knew yet Adulterer *without hornes.*

¶ Vpon a Sexton an Epitaph.

Reſt thee well Sexton, ſince thou loſt thy breath,
I ſee no Man can be exempt from death:
For what will Death doe to the ſimple Slaue,
That durſt aſſault him *made for Death a Graue?*
In peace ſleepe on: of thee we haue no neede,
For we haue choſen a Sexton in thy ſteede:
Thy ſacring Bell has tinckled all it can,
And now the Sexton ſhowes he was a man.

Vpon

¶ Vpon *Kempe* and his morice, with his Epitaph.

Welcome from Norwich Kempe: *all ioy to see*
Thy safe returne morisced lustily.
But out alasse how soone's thy morice done,
When Pipe and Taber all thy friends be gone?
And leaue thee now to dance the second part
With feeble nature, not with nimble Art:
Then all thy triumphs fraught with strains of mirth,
" Shall be cag'd vp within a chest of earth:
Shall be? they are, th' ast danc'd thee out of breath,
" And now must make thy parting dance with death.

¶ Vpon one *Skelton.*

Here lies one Skelton, *whom death seasing on,*
" Changeth this Skelton *vnto* * *Sceleton*
Though little chang'd in name, in substãce more,
" For now hee's rich that was but poore before.

* Sceleton, or an Anatomy

¶ Vpon one *Babylon.*

Of all the stones that rear'd vp Babylon,
" There now remaines (of all that pile) but one,
Which serues to coner both the corps and fame,
Which he had purchas'd onely by his Name.

Vpon

¶ Vpon a ſpare Patron.

{ *In parcum egentem.*

This Man lies here, to ſay what name he had,
Or to expreſſe't would make a Poet mad:
For once a Poet offred him a labour,
Which he would hardly reade, or vouchſafe fauour,
To giue the Author one bare ſmile, or ſooth
The Poets good meaning: to be briefe, his tooth
Was poyſoned: for th' occaſion of his death,
It firſt proceeded from his ſtinking breath;
Which did corrupt his lungs: this has beene tride
To be the cauſe whereof this Patron *dide.*
May he reſt yet in peace the Poet prayes, (*bayes.*
Who though contemn'd, yet crowns his Tombe with

¶ Vpon a caſhered Souldier.

{ *In Nether land.*

A Souldier not for his deſert
Caſhered was of late,
But for the Captaine by his pay,
Ment to engreaſe his ſtate;
For which (in want the Souldier beg'd)
But could not be relieu'd:
As Charity (God knowes) is cold,
Whereat the Souldier grieu'd;
And ſwore ſince warre would doe no good,
He now would change his ſang,
Either to raiſe his meanes (by ſtands)
Or Souldier-like to hang.

Fate seldome fauours war like men,
The case so altered was,
As being tane for bidding stand
To one that chanc'd to passe,
The poore renowme this Souldier got,
Downe to oblivion fell;
And he for Gantlet (wrapt with Gives)
Was brought to second Hell
Captivitie: what should he doe? appeale
from Iustice Throne,
That booteleſſe were, for now his hopes
Are fully razed downe.
The time approach'd (sad time God wot)
When brought vnto the Barre
He gave the Iudge blunt eloquence,
Like to a Man of warre:
But to be short accus'd he is,
What he cannot denie,
And therefore by a publike doome
He censur'd was to die.
But if the Iudge had rightly done,
The Captaine (by the way)
As he had tane his standing-wage,
Should reape his hanging-pay.

¶ Vpon the death of one *Thete who died, and was cast in a great tempest vpon the Sea, into a straite of that part of the Sea which diuides *Mysia* from *Hellespont*.

*Vid. Martial. in nom. Thet. & Nympham, & pastorem hoc nomine inducit in Elegys & Epigrammat.

Here lies Thete *pale and wan,*
Buried in the Ocean.
More it seemes to augment her fame,
Since from Sea shee tooke her Name.
Thetis *was* Achilles *mother,*
Yet of that name there's another
To this day record'd by Tyme,
That she was a Saint Diuine.
Here her Image sleepes in peace,
Promising this ile encrease
Nere this Fount
Of Hellespont.
Where Hero *and* Leander *amorous soules,*
In midst of her greene bosome daily roules;
Which to Abydos *(ancient towne)*
And to Cestos *brought renowne,*
And that shrine
So diuine.

Where Paphos *was erected to expresse,*
There Hero *was to Venus Votaresse:*
Rest in honor, Thete *rest*
By the Sea-Nymphs euer blest,
for they lone
to approue
The rare condition of that diuine Creature,
Where Art is far surpast by spotlesse Nature.

¶ Vpon *Synon* that villaine which sacked *Troy.*

Ist possible that wormes dare once conspire
" To tutch his shrowde that sackt all Troy *with fire?*
O saies poore Hecuba, *that thou hadst dide*
Before shee had such fatall obiects spide
Of her dislaughter'd Sonnes, weeping to see
Mother and issue slau'd to miserie.
O saies (old Priam) *and he teares his haire,*
Wishing thy Tombe had razed his despaire,
When in the ruines of defaced Troy,
And in the Gore of his beloued Boy
His yongling Troylus, *he wash'd his head*
In an eternall Centane buried.
Thus does Troy *curse, yet may thou defend*
Thy Proiects, *and the cause of* Troyans *end*
Proceeding from themselues, thou for the sake
Of thy deare Country, and faire Hellens *rape,*

Became

Became a villaine, *and to keepe thy Name,*
Thou liu'd a villaine, *and thou died the ſame.*
Then villanie *is dead! in* Synon *true,*
But he haz left his trade vnto the Iew
And Engliſh cormorant, who in one houre
Deſire both Name and Subſtance to deuoure,
Then there's no diffrence: both bring like annoy.
Saue th'one for England *is, th'other for* Troy.
Sleepe then in ſilent ſlumber, for thy Race,
In right of their ſucceſſion take thy place.

¶ Vpon *Argus.*

Argus *with his hundred eies,*
Eie-leſſe in this Coffin lies;
While Wormes keepe their Seſſions there,
Where once Lamps of eye-ſight were.

Another.

Earth feedes on me, that once fed me,
Court begot me, Country bred me;
Thus my death preuents my youth,
Baſtard ſlippes haue ſloweſt growth.

¶ Vpon Gold a diſſolute Hackſter.

Gold, th'art a knaue; and drainſt thy golden ſhowre,
Not from the lap of Danaë, *but thy whoore;*
Leaue thy baſe Panders trade, make ſpeede, reuolt
From ſo deform'd a ſtandard; who would be boult

To his wifes lewdneſſe, or expreſſe his ſhame,
By vſhering the ruine of his name
For money? ceaſſe, ceaſſe to be impudent;
Tranſplant thy ſelfe to ſome pure element
More wholeſome and leſſe ſhamefull; liue enrold,
And haue thy Name in characters of Gold,
That whoſo paſſeth may this Impreſſe reade:
Thy age did end in Gold, begunne in lead.

¶ Vpon a Quackeſaluer Doctors graue in *Venice*, by Tranſcription we reade this Inſcription as followeth.

Heere lies a pound of Rhen-barbe (as't doth ſeeme)
To purge the worms of Choler, Rheume and Fleame:
A Dapper Doctor (ill may Fate befall)
To take from vs Sir Ierome Vrinall;
Yet this our comfort is; though he be dead,
Haz left another ſauce-fleam'd knaue in's ſtead.
" *That can call backe from death a breathleſſe corſe,*
" *And cure his griefe as he doth cure a horſe*
Farewell Sir Ierome, *thou with horſe began,*
And Don *begins with Horſe, and ends with Man.*

¶ Vpon *Craſſus* and *Irus*.

Twixt Craſſus *and* Irus *difference I know none,*
Saue Irus *haz no Tombe,* Craſſus *haz one.*
Nor skills it much what ſhrowding ſheet they wore,
" *For I haue heard that worms the ſhrowd forbore:*

Becauſe the pompe or ſtate wherein they laide
Might by their terror make poore wormes afraide.
But as on earth great ones did feed on ſmall,
" So worms do feed on great ones moſt of all.
Do well then while we liue; for being dead,
" Or Fame or Shame our Actions merit meade.

¶ Vpon *Delia.*

Thou Delos-*ſacred-chaſte inhabitant,*
For of thy followers Albion *haz but ſcant;*
Plant (pray thee heere) ſome houſe religiouſly,
Where we may reuerence ſpotleſſe Chaſtitie:
For ſince thy ſhip did from this Iland lance,
*"Beſt gifts we had were fire * balls ſent from* France.
Coole vs this Climate that ſeemes to aſpire,
Not by her owne, but by a forraine fire,
That now at laſt the Albiona *may know,*
*Th'*Delian *our friend, though th'Frenchmē be our foe.*

* *In adagium habentur pyrobalæ Gallie.*

In Mydam.

Miſer nemini eſt bonus, ſibi peſſimus.

Mydas *would feed on gold (vnhappy wretch)*
That ſtarues himſelfe, to make himſelfe more rich.
'Tis like a painted couer that conueies
Each ſparkeling obiect to our pierſing eies,
Which while the eies delight in, they grow dim,
Euen ſo it fares (poore miſer) ſtill with him.
" He feeds on gold, for there's his hearts delight:
" But that ſame obiect takes away his ſight,

And makes him duskie eide, clouded and blinde,
Though not in body, yet in th' eyes of minde:
Then this shall stand fixt on the misers bowre, } *His Epitaph.*
" He lived rich (to th' eye) but truly poore. }

Nec copia nec inopia minuitur. Saluſt.

In Veprem *Iuridicum.*

Heere lies Brier *a Lawyer true,*
Yet no true Lawyer, giue him's due:
His cauſe of ſickneſſe (as I heare)
Was: There's but foure Terms in the yeare.
But others thinke (and ſo they may)
Becauſe he could not long delay
His Clients ſuite, yong Had-lands *cauſe,*
Which hauing got into his clawes,
He by renewing of their ſtrife,
Thought to keep't for terme of life.
But AEacus *that god of warre,*
Pitcht me this Lawyer ouer-barre.
So in deſpaire (vnhappy elfe)
The Lawyer went and hang'd himſelfe. }

¶ Vpon a Broaker.

Heere lies a Broaker of Long-lane,
Who by Pick-hatch & Hounſditch *got infinit gaine:*
The Pyrats of Wapping *were likewiſe his friends,*
Bequeathing to him their clothes at their ends.
" O hard-hearted death, more cruell then any,
That would not be mou'd at the ſutes of ſo many!

¶ Vpon

¶ Vpon *Tacitus.*

Heere lies an old Concealer *vnderneath,*
Who hardly could conceale *himselfe from death.*
" *Thus though man be disguis'd in varied formes,*
Conceal'd *on earth, yet not* conceal'd *from worms,*
Thou then that passest by this seely wretch,
" *This morall may experience* thee *teach;*
There's nought so hid, which in Earths bosome lyes,
" *But fate (with piercing eyes) looks through & spies.*

¶ Vpon one *Holofernus* an vnconscionable Vsurer.

Within this Grate lies one Holofernus,
His bodie's *in earth: but his soule in* Auernus,
" *Vnder his head lies a bagge of red gold,*
Which both heart and conscience *together enfold.*
See worm-holes are sprouting, which seems to expres,
They loath to feede on an Vsurers flesh.

¶ Vpon one *Gnat.*

Sleepe on poore Gnat, *Gnat was thy proper name,*
" *And thou as properly expres't the same:*
No difference 'twixt thee buried and before,
" *Saue that in death thou sleepes, in life didst snore.*

¶ Vpon an Actor now of late deceaſed: and vpon his Action *Tu quoq;*: and firſt vpon his Trauell.

Hee whom this mouldered clod of earth doth hide,
New come from Sea, made but one face and dide.

Vpon his Creditors.

His debters now, no fault with him can finde,
Sith he has paid to nature, all's behinde.

Vnto his fellow Actors.

What can you craue of your poore fellow more?
" *He does but what* Tu quoque *did before:*
Then giue him dying, Actions ſecond wreath,
" *That ſeconded him in Action and in death.*

¶ Vpon Loues champion.

Once did I liue and loue, not loue, but luſt,
And in loues turnament perform'd my [a] iuſt;
But now return'd I am, whereto all muſt,
Rendring my life, loue, luſt and all to duſt.

[a] Meerely reſembling that wanton Amoriſt in *Horace*,
Vixi puellis nuper idoneus,
Et militaui non ſine gloria.

Amor

¶ Amor * viuat & crescat honor, inuitis fatis resurgat virtus, augeatur pietas, & foueatur sanctitas: altera harum miserijs subuenimus, altera Reip. saluti prouidemus.

* This inscription wrot vpon the tombe of a memorable Patrician of Rome, and may be transcribed, vnto one of ours no lesse memorable for eminence of place, and sincerity of gouernment.

Corpus vt periit, crescit virtus.

Vertue that vs'd to sit enthron'd in state,
In purple cloathed, not in purple sin,
Lies heere interr'd, for shee's enshrin'd in him,
Not prun'd as vicious men, by common fate,
For vertue is of higher estimate
Then to subscribe to times abridged date;
Nor can the clowde of Enuie, honour dim,
For when shee seemes to die, shee does begin
To raise her glory higher then before,
Immortaliz'd in Heauen, for euermore.

An happy passage, happy pilgrimage,
Where our Earths conflict wins eternitie,
Secureſt harbour of tranquilitie,
To passe from Earth to Heauen, where mutually

The Saints of God reioice, free from the rage
Of sinnes assaults, or of this fleshly cage,
Wherein we are enthrald: distressed age
** That makes vs old in nought saue miserie:*
" But pilgrims, if for Christ perplexed be,
Shall liue with him in ioy perpetually.

* *Nihil turpius est quam grandis natu Senex, qui nullum aliud argumentum, quo se probat diu vixisse, quam ætatem habet. Senec. de Tranquanim.*

Thrice blessed pilgrime, that hast spent thy daies
In the promoting of thy Countries weale,
Faithfull in all, wherein thou wast to deale,
Shoaring vpon thy shoulders those decaies,
Which seem'd to ruinate the state alwaies;
These blessed actions do deserue due praise,
Triumphant patron of the common-weale:
Who (though she should) *vnthankefully conceale*
" Those many vertues which thy minde possest,
Thou needs not feare: in Heauen they are expreſt.

True Register, where all thy acts remaine
In perfect colours liuely shadowed,
The map of honour, *well decyphered,*
Where innocence receiues immortall gaine
For her pure life, polluted with no staine
Of earths allurements: Earth *cannot containe*
A vertuous minde, for it will still aspire
To Syons *hill, ascending euer higher,*
Til shee discerne the fruits of her pure loue,
By leauing earth to liue in Courts aboue.

Thou

Thou that art here immur'd with barres of earth,
" Returning to the place from whence thou came,
Shall by thy death perpetuate thy Name:
" Sith forraine Coasts haue much admir'd the same;
And though thy foes, yet they extoll'd thy worth,
" Being twice noble in thy ſelfe, thy birth,
Which no ſucceeding times ſhall ere raze forth.
" Honour will euer flouriſh, as it was
Though not engrauen in faire leaues of braſſe.

For what is Braſſe, Marble, or Iuorie?
What will auaile the Monuments of time,
When thoſe they repreſent, ſeeme to decline
In the Worlds eye? in whom our memorie
Lines, or lies dead: O then liue vertnouſlie,
That winnes a Crowne here, and eternallie.
Worlds reſpects a blaſt, a bud a flower,
Now ſprouting faire & blaſted in an houre;
But who ſhall flouriſh in the Sacred Groue,
" *Shall ere ſtand firme, his Scyons cannot moue.*

Liue in this Hearſe: Death to the good's no death,
" *But a tranſportance from a Sea of woes*
To future ioyes, from ſhipwracke to repoſe:
For ſuch as theſe, God for himſelfe doth chooſe,
Clipping their Temples with a golden wreath,
Infuſing in their ſoules eternall breath:
Thrice bleſſed vine that in heau'ns Vineyard growes,
Whoſe ſpreading branches farre more beauty ſhowes
* *Then Sun or Moone, or th' pureſt Element;*
Or any Starre within the Firmament.

* *Fulgebunt iuſti vt Stellæ. Quem autem putas in eorum mentibus ſi tantum in eorum corporibus ſplendorem illuxiſſe videris? Vid. Auguſt. in Man.*

Such trees we see bring forth the ripeſt fruit,
As plaunted are vpon the waters ſide,
Whoſe liquid ſtreames their neighbour bankes diuide:
Euen ſo where Springs *of diuine grace doe glide,*
The ſeeds of Vertue take the deepeſt roote,
Where euery ſprig both bloome and fruit ſends out
A Glorious Harueſt: *which what ere betide,*
Is not by ſtormes diſmaide, but fructifide.
Such goodly trees are plants of Paradiſe,
Which bring forth fruit in ſuch varieties.

And ſuch a tree art thou, whoſe noble ſtem
Did nouriſh Learning, & Mineruas *friends:*
Thy flowrie bleſſome in their growth extends,
And after death ſome fruitfull gleanings ſends
From Heauen aboue to Earths-ſuruiuing men,
That ſeeing them, might ſeeke to follow them;
But moſt to ſuch as 'bout the Court attends,
That vertuous liues may weaue their glorious ends.
"For Vertue was as Ariadnes *thread*
"That led the liuing, and empales the dead.

What hiſſing Serpent with her venemous ſting
Can hurt thy vertues which be regiſtred
In Heauen aboue? where th'art canonized
And with the fruits of vertue garniſhed;
Shining for euer with the ſupreame King
Of glorious Sion: *where the* Angels ſing
Hymns *of delight: whoſe Quires are poliſhed*
With Saphires, Emeralds: repleniſhed
With ſprings ſtill flowing full of ſweet delight,

Not

Not croſs'd by ſhadowes of a gloomie night.
" If we be Pilgrims here (as ſure we be)
" Why ſhould we loue to liue, and liue to die?
" If Earthen Veſſels, why ſhould we relie
" With ſuch aſſurance on our frailtie?
" Since greateſt States doe periſh ſoon'ſt we ſee,
" And rich and poore haue one communitie
" In th' eyes of Fate: nor could I ere eſpie
" In humaine ſtate, ought ſaue inconſtancie.
" Times follow Times, motion admits no reſt,
*" But in this motion, * worſt ſucceede the beſt.*

* Hei mihi, quod non eſt Tempus vt ante fuit. &c. Ouid. Tempora temporibus ſuccedunt peſſima primis.

If loue be ſaid to liue, honour encreaſe,
Or Vertue flouriſh in deſpite of Fate,
I neede not feare this noble Heroes *ſtate,*
Though much purſu'd (as't ſeemes) by publike hate,
His Ship is harbour'd in the Port of peace:
Where times-ſucceeding toyes ſhall neuer ceaſe;
Great are they ſure which none can explicate,
And great in worth, which none can eſtimate.
Thus great on Earth, and great in Heauen together,
Vertue with greatnes, makes him heire of either.

Let this ſame Epiteph I conſecrate
Vnto thy Noble Hearſe, *expreſſe my loue*
And duty both: (for both doe me behoue;)
" If of my poore endeuours thou approue.
Theſe lines be th' obſequies I dedicate, (late;
Which though they come like Seede *that's ſowen too*

Yet

Yet some in due compassion they may moue,
To plant more cheerefull tendrells in thy Groue.
" Honour *attend thy presence (famous Herse)*
" *Too much obscur'd by my impolisht verse.*

Epitaph.

Mortis vbi stimulus? pro me tulit omnia Christus:
" *Consul eram primo tempore, Consul ero.*

¶ A funerall Ode.

O thou heauen-aspiring Spirit,
Resting on thy Sauiours merit!
liue in peace,
for encrease
Blest this Iland in thy being:
Mindes vnited still agreeing.
Peace possest thee,
Peace hath blest thee.
Halcyon *dayes be where thou dwellest,*
" *As in Glorie thou excellest.*
Death by dying,
Life enioying.
Richer fraight was neuer obtained,
Then thy Pilgrim-steps haue gained.
Blessed pleasure,
happy Treasure.
Thus many distinct ioyes in one expresst,
Say to thy Soule, Come Soule and take thy rest.

¶ Vpon the death of the vertuously affected Sr Thomas Bointon, a Knight so wel-meriting, as his vertues farre above all Titles, enstiled him worthy the loue of his Countrey.

Sad-shadie *Groue, how faire so ere thou show,*
Reft art thou of thy Teare-bath'd maister *now:*
Yet grow thou shalt; and mai'st in time to come,
With thy shed-leaues shadow thy Maisters tombe,
Which is adorn'd with this Inscription:
"*Weepe Marble, weepe, for losse of* Bointon:
Yet he's not lost; for as the Scripture saith,
"*That is not lost (for certaine) which God hath.*
Ceasse Ladie *then with teares your eies to dim,*
"*He must not come to* You, *but you to* Him.

* *Meaning a shadie tuft of trees adioyning to Hannaby his Manor-house.*

Vpon that memorable Act atchieued by an Auncestour of the *Cogniers* in the discomfiture of a *Winged-worme* or *Snake*,

Whose approach was no lesse obuious then mortally dangerous to the distressed Passenger;

His Monument remaineth in the body of the church at* *Sockburn*, where hee lieth crosse-legged, (which inferreth his being before the *Conqueſt*) hauing his Fauchion by his side, his Dogge at his feete,

* *Antiquæ & nobilis familiæ de Cogniers domicilium. Camd. in Britann.*

Grasping with the *Snake*, the *Snake* with the *Dogge*: the renowmed memorie of which Act addeth no lesse glory to the houses Antiquitie, then the worthy *Knight who now possesseth it, gaineth harts by his affability.

* *Meaning Sir* Iohn Cogniers, *now deceased, a Knight no lesse generous then gracious in the eye of his* Prince *and* Countrey.

Colle sub exiguo iacuit canis, vnde peremit
Aligerum vermem, quo sibi fama venit.
Quo sibi Fama venit, veniet, semperq́, manebit,
Sidera dum cœli, gramina tellus habent.

Para-

Paraphraſtically tranſlated.

Vpon a hill his Gray-hound lay, till that his Maiſter blew
His writhed horne, at whoſe approach the winged Worme he ſlew:
Whēce Fame gaue wings to Cogniers *name which euer ſhalbe giuē*
So long as graſſe growes on the earth, or ſtars appeare in heauen.

Vpon his Tombe.

Who ſlew the Worme is now worms meat, yet hope aſſures me hence,
Who th'worme ore-threwhe after ſlew, the worme of Conſcience.

¶ Epitaphs vpon diuerſe of the *Sages* of *Greece*, tranſlated, omitting *Thales* and *Solon*, and beginning with the reſt, originally traduced from *Laertius*.

Vpon *Chylo*.

Thankes to the bluſhing morne that firſt begunne
To decke the Laureat brow of Chyloes *ſonne,*
Which He (old-man) as ouer-ioy'd to ſee,
Fell dead through Ioy; I wiſh like death to me.

This Inſcription alſo was engrauen on his Tombe.

Heere Chylo *lies, in* Lacedemon *bred,*
Who 'mongſt the Seuen *was rightly numbred.*

¶ Vpon *Pittacus*, whoſe Tombe was erected by the Citie *Lesbos* wherein he liued; beautified with this inſcription to perpetuate his memory.

Within this Tombe doth Lesbos thee *enſhrine,*
Drencht with their teares and conſecrate as thine.

¶ Vpon *Bias* whom *Priene* with all ſolemnitie and magnificence, at their owne proper coſt interred: Engrauing theſe verſes vpon his Tombe, for the continuance of his Name.

This well-wrought ſtone doth Bias *corps contatne,*
Who was an honour to th' Ionian:
Pleading his friends cauſe (as a faithfull friend)
Pauſing to take his breath, He breath'd *his end.*

¶ Vpon *Cleobulus*, who was buried in *Lyndus*, which boundeth on the Sea-cliffe; the ſituation whereof is ſhadowed in this inſcription vpon his Tombe.

That wiſe Cleobulus *ſhould extinguiſh'd be,*
Lyndus *laments enuiron'd with the Sea;*
So as two Seas neere Lyndus *ſtrand ariſe,*
" *A* Leuant Sea, *a* Sea in Lyndus eies.

Vpon

¶ Vpon *Periander* of Corinth was this Epitaph enſuing found to be engrauen, which through the iniurie of time, and want of Art in the impreſſure, was ſo defaced, as by the teſtimonie of *Laertius* it could ſcarce be reduced to *Sence*: yet now according to the Originall faithfully tranſlated, including a Chriſtian reſolution in a Pagans diſſolution repoſing a more true happines in his end then in his Birth, his *exit* or paſſage, then his *intrat* to this Theatre or tranſitorie Pilgrimage: making his *diem fatalem*, his *diem natalem*, the day of his *death* the day of his *birth*; where *Man* by an imputatiue goodneſſe, deduced from God not inherent in himſelfe, may in his *death* be rather ſaid to be tranſlated then departed.

Corinth both wiſe and rich in treaſures ſtore,
Keepes Periander *Bodie in her ſhore.*

Continued by *Laertius* by way of an *Epigram*,

Greene not that Thou *ſhouldſt not obtaine thy wiſh,*
But ioy in that the Gods haue giuen thee this,
For Thou *by death haſt paſt* thoſe ſorrowes *now,*
Which many one would doe, but cannot doe.

¶ Vpon the much lamented death of the truly honourable (eminent patterne of vnblemiſhed Iuſtice) Sir *Auguſtine Nicholls* one of our Iudges of the Northerne Circuit, who died at *Kendall* the third day of Auguſt. *Anno* 1616.

Sic Nicholaus obit, potius Nicodemus, & aſtra
nunc Aſtræa petit, quæ moriendo tenet.

Nicholls *is dead, or* Nicodemus *rather,*
The Widdows cheerer, and the Orphans father;
Dead! *why it cannot be Iuſtice ſhould die,*
For ſhe ha's will and power enough to flie
Aboue the reach of Death. It's true, yet Death
Hath reft this Iuſtice-patron of his breath:
Of Breath? No matter, Breath is but a winde
That vades, but cannot preiudice the Minde
Where Iuſtice ſits as Regent: *wherefore then*
Since Iuſtice lines, ſhould ſhe be mon'd by men
As if deceaſt? Ile tell you, Heere is one,
Or was one rather, *for he now is gone,*
Who ſeeing th'end of Iuſtice-circuit nie,
Embracing Death, did in his Circuit *die;*
No marueil then if men do Iuſtice mone,
When They *do find her manſion vnder ſtone:*
And hard it is to finde Her *whom* They *ſeeke,*
As t' heare the ſtone that couers her *to ſpeake.*
"*This then ſhall be her* Dirge, *her dying Song,*
"*She pleads in heauen, on earth ſhe ha's loſt her tong.*
Terras Aſtræa reliquit.

An

Another Dialogue. wiſe: *Eubæus* and *Tymæus*.

Eubæus. *Silence, awake not Iuſtice.*
Tymæus. *Who can keepe*
the eies of Iuſtice cloſed?
Eubæus. *Death and Sleepe.*
Tymæus. *Death cannot do it.*
Eubæus. *Cannot! pray thee ſee*
What Death hath done then.
Tymæus. *" Laſſe! how mortally*
lies Iuſtice wounded?
Eubæus. *Wounded! no, ſhee's dead.*
Tymæus. *Dead!* (head.
Eubæus. *Yes; ſee tong, pulſe, arme, eie, heart, hand,*
all motionleſſe; come nearer:
Tymæus. *I'me too near.*
Eubæus. *Doeſt weepe?*
Tymæus. *I offer to her Shrine a teare.*
Eubæus. *Thou art too childiſh.*
Tymæus. *No, if I could more,*
I would expreſſe it.
Eubæus. *Why, didſt nere know before*
Iuſtice lie ſpeechleſſe?
Tymæus. *Yes, but nere did know*
deſpaire of her recovery till now.
Eubæus. *No, then haſt heard that ſaying now*
growne common.
Tymæus. *What might it be?*

Eubæ. *That* Iuſtice *'s like a Woman*;
Tymæ. *In what reſpect ?*
Eubæ. *In this it may beſ'ed*
When ſhe *lies* ſpeechles, ſhee *is neerly dead.*
Tymæ. *Moſt true in both*
Eubæ. *It is, but doe not weepe*;
Let's vaniſh hence, & ſuffer Iuſtice ſleepe.

Epitaphium in Dialogi formâ compoſitum.

¶ An Epitaph reduced to the forme of a Dialogue; conſiſting of two Perſons and two Parts, repreſenting in the Perſons, *Affection* and *Inſtruction*; in the Parts Paſſion and Conſolation: prepared at firſt for the memory of his neuer-ſufficiently remembred *Father* by the *Authour*, emphatically ſhadowed vnder the name of *Philopater*.

The Perſons names are *Philopater* and *Philogenes*.

Philop. Sleepes my deare Father ?
Philoge. *Yes, my Sonne I ſleepe:* (*weepe*;
Philop. *Why, then I wrong'd your quiet reſt to*
Sith Chriſtians *ſhould not any difference*
Twixt Death *and* Sleepe; (*make*
Philoge. *It's true, for both awake.*
Both lie them downe, both riſe, both bedding haue,
The liuing haue their couch, the dead their graue;

For

For as our Death *by* Sleepe *is ſhadowed,*
So by our Bed *our* Graue *is meaſured.*

Philop. *O pardon then my teares.*
Philoge. *My Sonne I doe,* (*ſhow,*
Theſe teares thou ſheds *do thy* affectiō
And beare record in Heauen;
Philop. *Where you are bleſt:*
Philoge. *Indeede I am.*
Philop. Heauens *grant my Soule like reſt.*

¶ A Diuine compoſition, ſtiled The Pilgrimes Petition.

Keepe me (O Lord) ô daigne my Soule to keep,
Thou art her Shepheard, *ſhee* the wandring Sheep:
Thou art the liuing life, the Labourers way;
The Pilgrims ſtaffe, Faiths Anchor, Ioſuahs day:
Yea, Ioſuahs Day-ſtarre, who (ſo if thou pleaſe)
Canſt make the Sun goe backe *without degrees.*

¶ The Sinners Cymball.

I cried vnto the Lord, he healed me,
I ſicke to death, he ſhew'd me remedie;
I hunger-ſtarn'd, he gaue me Angels *food,*
I all athirſt, he quench'd it with his blood.

De Ambleſide. ¶ In obitum *Thomæ Brathwaite* optimæ ſpei, indolis generoſiſſimæ, vitæ probatiſſimæ, fidei integerrimæ, omni ex parte parati peritiq; *R. B.*

Memoriæ eius ſtudioſiſſimus lugubria iſta Poemata grati animi pignora diu meditata & iam ſerò ſed ſeriò in publicam lucem prolata (Dialogi more) compoſuit.

Philaretus and Euthymius.

Philaret. *Quò redis?*
Euthym. *In gremium matris:*
Philaret. *Quas quaris?*
Euthym. Amicos.
Philaret. *His moriendo caret:*
Euthym. *His moriendo fruor.*
Philar. *Tunc tibi mors lucrum:*
Euthym. *Mihi lux, via, vita, leuamen.*
Philar. *Tunc non amiſſus;*
Euthy. *Miſſus at ante meos.*

¶ In Anagramma quod ſibi ipſi compoſuit & Annulo inſcripſit.

Brathwaite
Vita vt herba.

Vita *vt* Herba *tuum eſt Anagramma, tuaq; ſub vrna*
Hoc videam, breuis eſt vita, ſed herba leuis,
Annulus hoc tenuit, namq; Annulus arctus vt annus,
Quo (velut afflatu) fata futura refers.

Vpon

¶ Vpon the late deceaſe of his much lamented friend and kinſman, *Allen Nicholſon*, a zealous & induſtrious member both in Church and Commonweale.

Hauxide *laments thy* Death, Graſmyre *not ſo,*
Wiſhing Thou *hadſt beene* dead *ten yeeres agoe;*
For then her market had not ſo beene done,
But had ſurviu'd thy Age *in time to come:*
And well may Hauxide *griene at thy* Departure,
" *Since* Shee *receiu'd from* thee *her ancient* charter,
Which Graſmyre *ſues* (*ſince* Thou *art turn'd to*
To bring about, & now hath broght to paſſe. (graſſe)
Thus much for thee: *nor would I haue* thee *know it,*
For thy pure zeale *could nere endure a* Poet;
Yet for the Loue *I bore* thee, *and that* Blood
Which twixt vs both by Natiue courſe hath flow'd:
" *This will I ſay, and may; for ſure I am*
" *The* North *nere bred ſincerer* Purer man.

¶ In obitum generoſiſſimi viri *L. P.* genio quàm ingenio minus fælici, *Franciſcus Ridgeway* eius memoriæ ſtudioſiſſimus hoſce threneticos modos compoſuit.

Flebo, cur? amiſi mæmorandi pignus amici,
Falleris, amitti morte petente nequit;
Præmitti fateor, Quis enim non fata capeſſet,
Diſcimur exemplo, ſic oriendo mori.

At

At dolet exemplis tua fata veniſſe ſub illis,
Quëis ſi tu perias, fama perennis erit.
Quid dixi an peries? peries ſanè corpore, quid ſi
Hæc ſpecies periat, mens ſpecioſa manet?
Altera pars terram repetat, pars altera cœlum,
Nec mutas mores cœla petendo tuos.
At vale, nam faciem nequeo diſcernere gratam
Quæ mihi ſemper erit gratia ſed arcta nimis,
Arcta nimis ſed amœna ſatis, dum ſidera vultum
Splendida præſtantem continuere tuum.
Sic periit quod terra parit, quod vertice cœli
Profluit, in cœlum tendat & alta petat.

Aliud,

Hic ſitus eſt Satyrus qui ſtupra latere potentum
Impatiens, patiens limina mortis adit.

Engliſhed,

Heere lies a Satyre now reduc'd to duſt,
Who ſcourg'd deſertleſſe honour, great mens luſt,
Theſe taxt *He* roundly, and had *vow'd* to doe it
More boldly yet, if *He* had liu'd vnto it.

¶ A Funerall Poeme vpon the death of the hopefull yong Gentleman Maſt. *Will. Horſey*, who deceaſed the 24. of *Aprill*, *Ann. Dom.* 1615.

" Plants that tranſplanted are, haue ſeldome grouth,
Yet fares it otherwiſe with this bleſt youth,

For

For he *tranſplanted to another Sphere,*
Perfects that tender grouth which he *had here,*
Tender indeed; yet methinks there appeares
Age *in his* houres, *though* youth *was in his* yeares,
For *by* experience, *of this ſure* I am,
" Neuer came childe more neere vnto a Man.
Well may we then excuſe his mothers *mone,*
To loſe her Sonne *and that her* onely One,
Whoſe hope gaue life vnto her houſe and her,
" (*If mothers erre in this* they *lightly erre*)
For natiue loue muſt needs enforce a teare
To ſee them *laid on* Beare *whom they did beare:*
To ſee their Birth turn'd Earth, *their very wombe*
Which brought them forth conuerted to a Tombe;
Yet this *ſhould make his mother change her ſong,*
To ſee her hope tranſlat'd *bone* hope *ſo yong,*
To ſee her onely and now happy Sonne,
To haue his Pilgrime-taske *ſo quickly done;*
But ſhee ha's loſt him; *no,* he is not loſt,
" *For where* He *ſeemes to loſe* He *gaineth* moſt:
And though He *haue not* Her, He ha's *another,*
" For *now the* Church triumphant *is his* Mother
Feeding his infant-glory with her pap,
Dandling him *ſweetely in her heauenly lap,*
For this *is confirm'd by the* ſacred *word,*
" He cannot die that dieth in the Lord.
Ceaſe then thou tender Mother, *ceaſe to weepe,*
Thy Sonne's *not dead, but onely falne* aſleepe;
Which ſleepe *diſſolu'd, his corps ſhall be vnited*
Vnto his ſoule amongſt *the* Saints *delighted.*

" *Peace*

" *Peace happy Soule crowne thy eternall daies*
" *With wreath of glory to thy* Makers *praiſe,*
" That as thou liu'd a Mirror to thy Age,
" So thou *may ſhine in* Sions *heritage.*

His Epitaph.

* *Orimur & Morimur.* *Heere interred in this Tombe,*
Yong, yet vertues hopefull Bloome,
Fathers Boy,
Mothers ioy
Shrined is; yet from this ſhrine,
There's a ſubſtance, that's diuine,
Which no graue
Can receaue:
Making claime to Heauens pure clime.

¶ The Author vpon his ſelected and euer to be remembred *E. C. Parragon* for beautie and vertue: who died the 5. of *Decemb. Ann. Dom.* 1615.

Take mother Earth thy virgin-daughter heere,
Borne on her Bere ere ſhee was borne to beare;
Take her, for of her wonders may be ſaid,
" *Heere one and twentie lies who di'de a* Maid.

Vpon

¶ Vpon the much lamented *Death* of the vertuous virgine *A. T.* in *Scarborough*, lately deceased, and of her sorrowfull Parents inceſſantly moned.

Dead; *ſay no more ſhee's dead, keepe in that word,*
It will goe neere to drowne her teare-ſwolne Foord:
Why, He muſt *know it*; *true, yet ſuch as* theſe
(If grieues) *ſhould be imparted by degrees*;
How muſt they *be imparted? By her* Tombe;
It cannot ſpeake; Such grieues *are ſeldome dumbe.*

Vpon her Tombe.

Weepe, weepe Roſemarie ſprig *and* ſhew *remorce,*
Thou *ſhold haue decks her* bride* *now decks her corſe*

* *For neere the time appointed for her Bridall, was the day of her Buriall, making way no doubt by her earthly Funerall to a heauenly Nuptiall.*

¶ Vpon the Tombe of ....., lately erected.

..... *Perhaps* thou *may haue* Shebnaes *doome,*
To haue thy corps denided from thy Tombe,
And haue name of that creſt thou gaue thy Neighbor,
To cloſe thy corps in Earth, *and ſaue this labor.*
How fond then thou, *to build ſo coſtly* Shrine,
Neither (perchance) for * thee *nor none of* thine?
Yet if thou *want* thy Tombe, thou ſhalt not miſſe
To haue thy Epitaph, and this it is:
..... *Is* Dead: The cauſe if you *would know,*
His winde-pipe burſt, and he no more could blow.

* This Martiall ſhadowes vnder the title of *Hermus.*
Sic tibi nec tumulum conde nec Herme tuis.

¶ Vpon a late deceaſed Pinch-gut.

Macer *diderich* they ſay, *but it's not ſo,*
For he dide *poore, and was indebted too:*
How ſhould that be? Obſerue me, and Ile tell ye
He dide indebted both to backe and belly:
For all he ſcrap't from his Atturnies Fees,
Seru'd but to ſtarue his Maw with bread & cheeſe;
So as 'mongſt thoſe we rightly may him call,
Whoſe life ſpent leſſe then did his Funerall:
For all his life, *his Houſe ſcarſe eate* one Beaſt,
Yet Dead, his Sonne *makes vp the* Churles Feaſt.

¶ This the Authour wrote vpon an excellent Bowler and his Friend, aptly reſembling Mans life to a game at Bowles.

The World is the Alley *where we play,*
The Bowles *we play with, Creatures that we vſe;*
The Rubs the Paſſions *of our minds, the way*
Needs no Ground-giuer, *there's but one to chuſe*
The way of all Fleſh: Seauen's our Game *we ſay,*
(For Seauen yeere is liues-leaſe *that limits* vs)
The Blocke our end, *which when it draweth on,*
We poake our Bowles, *and ſo our* Game *is done.*

Vpon

¶ Vpon a singular Irishman.

By him lies heere, I finde from whence we came,
Where we must goe, how life's an Irish game,
This day in health and wealth, next poore & sicke,
" For Irish *games have still an* Irish tricke.

¶ Vpon the death of one *Cookes* wife, an Inscription allusiue to her name.

Death's the cooke provideth meate,
For the crawling wormes to eate;
Why shouldst thou then Cooke *repine*
Death should dresse that wife of thine?
All must die, yea time will be,
Thou wilt thinke he pleasur'd thee;
For no question, being told,
She was sapleſſe, toothleſſe, old,
He thought fit she'd line no longer,
That thou might chuse out a yonger.
This then on her Age thy youth
May be writ as grownded truth,
" Heere she lies, long may she lie,
" Ere she dide, was wish'd to die.

This the Author presently compelled vpon this occasion; being with sundry Gentlemen at *Waltham* exceeding merrily disposed, one *Cooke* a neighbour of the Hoasts where he lay, came suddenly in, pitteously lamenting the death of his

wife, being newly departed: euery one laboured to allay his sorrow; but by how much more instant were their comforts, by so much more violent were his Passions: at last the Author perceiuing by his Hoast that he expressed a dissembling sorrow, being impatient of her life, and therefore (by all probabilitie) inwardly content with her death, being an old decrepite woman, and He in the Prime of his age, in stead of all vnnecessarie comforts, applied this soueraigne Discourse as a salue to his griefe, without further premeditation.

——— cœna fercula nostra
Mallem conuiuis, quam placuisse cocis.

Englished:

As in my choise of meate so in my Booke,
I'd rather please my guests, then please my Cooke.

¶ *In Actorem Mimicum cui vix parem cernimus superstitem;*

Quæcunq; orta sunt occidunt. Salust.

Ver vireat quod te peperit (viridissima proles)
Quæq; tegit cineres, ipsa virescat humus.
Transis ab exiguis nunquam periture theatris
Vt repetas sacri pulchra Theatra Iouis.

In

¶ In vultum incredibili lepore respersum.

O facies mutata nimis; spectacula præbes
Vermibus, ingenuis sæpe probata viris.
Quo mutata tua magis est Præstantia forma,
Integra nunc remanet quæ peritura fuit.

Vita vt mimus.

Exit vt exegit sobales lepidissima partem,
Præmia fert hominum, sed meliora Deum.

¶ Vpon a Trauceller, who taking Inne in a village at the signe of the Boore was lamentably murdered by his Hoast.

The brutish-brisled Bore that was my Signe,
Where th'Hoast (Bore-like) shed this poore blood of (mine.

Ibidem.

An crudelis Aper magis, an crudelior Hospes,
Nescio; sævus Aper, sævus & Hospes erat.
At sævus magis Hospes erat, nam convenit ursis
Inter se sævis, non Hospes ab Hospite tutus.

Englished.

Whether the Bore or Hoast more cruell be,
Cruell the Bore, the Hoast as fierce as He,
I know not: but the Hoast's the cruelleſt:
Beares do agree, while the Hoast betraies his Gueſt:

¶ Vpon certaine Bones found of late buried in the ground, ſuppoſed to be ſome murder committed by the Hoaſt, in whoſe yard theſe Bones were found; but as yet only ſuſpition is grounded, no apparancie of Fact diſcouered.

Brew'd be thy hands in blond, although Thou be
Free to the world, thy Conſcience *is not free;*
For theſe drie Bones lie mouldred now in Duſt,
Will manifeſt thy guilt, for God is iuſt.

Vpon murder.

Murder may ſeeme to ſleepe, but cannot ſleepe,
For Feare *and* Horrour *do her eie-lids keepe.*

Another.

Murder ſometime to ſlumber will betake her,
Till furie, wrath, and vengeance do awake her.

¶ Vpon a Gentlewoman who died in Child-birth.

One, and my onely one lies buried heere,
Who in the Birth ſhe bore, was borne on Beere;
To him askes more, this for excuſe appeares,
"Ioy can find words, but words are drown'd in teares.

¶ Vpon

Vpon an Infant (his fathers firſt borne) was this written:

By this anouch I may, right ſure I am,
That meagre Death's *an vniuſt* Tithingman,
This was my Firſt, not Tenth, and we do ſay,
"*With* Tenth, *not* Firſt *we vſe our* Tithe *to pay.*

¶ Vpon one *Gray.*

Gray *was my name, gray were my haires of hue,*
And Gray *to grane return'd, payes Natures due.*

¶ Vpon one *Grane.*

Grane *I was, where now you ſee,*
Grane is all is granted me:
Yet with me my name I haue,
Since in grane doth lodge a Grane.

Another.

Ieſu Chriſt my ſoule he ſane,
Ere my Met-wand tuch my grane.

¶ Vpon one *Winde* towards the North-borders is this written;

Winde *I'se can'd an new I find,*
An mans life is but a wind;
Whilke an I had winde at will,
I had yet bene liuing ſtill:
But I's, wele, though wind be gane,
Siker I's wind feele I nane.

¶ Another.

* Miseremini mei *my Friends all,*
For now the World hath enformed me to fall;
I must no longer endure, Pray for my Soule,
For the World is transitory, and tetrastrikll.

* *Hoc Epitaphium ære insculptum vidimus cathedrali templo Eboracensi, pulcherrimo more (in area quadam lamina) consitum, sed barbariæ temporis magis excusanda, aut ineptia Autoris non satis miranda, parum scitè dispositum in Orientali fere prope mediam partem Areæ erigitur.*

¶ Vpon old *Mamuron.*

Here lies experienc'd Prouidence, whose care
Hath well enrich'd himself, made others *bare;*
And yet when Nature did denie Him *breath,*
Wormes had their Legacie *by meanes of* Death:
Pray for his Soule, *who prai'd on many a* Soule,
" *And* houle *amaine when as the Bell doth toule:*
The reason is, if you doe aske me why,
" Howling *should supply mourning when* Dogs *die.*
Animæ meæ propitietur Deus.

¶ On a Cobler at *Cambridge.*

Maruell not much though death in doubt did stand,
He found him alwayes on the mending *hand;*
Yet by misfortune and by change of weather,
Death ript his Soule *quite from the upper leather.*

¶ Vpon an Eminent STATESMAN in this Land, absolute for his generall ſurvey in all knowledge, his approued iudgement in all Learning.

Reade STATESMAN *here thy owne mortalitie,*
O meditate of Death *before thy death;*
Be not tranſport'd with Honour: *for if we*
Ere can ſhew vertue, *it is while we breath,*
Raiſing our hopes 'boue Earth's felicity,
To crown our Temples *with* Fames *glorious wreath:*
Behold I was, *and being was admir'd,*
Elected STATESMAN, *and eſteemed fit*
At all aſſaies of STATE, *to manage it;*
So *all that* Frame *which* was ſo *much deſir'd,*
Ends in this Cheſt, *where* STATE *retires expir'd.*

¶ In the memory of that famous Profeſſour of Phyſicke, Mr *Butler*, generally renowmed for his approued practice.

Death might diſſolue thy forme, but not thy fame,
For ſhee *hath reared on* thee *ſuch a frame*
As ſhall preſerue thy mem'rie, ſure I am,
So long as Age ſhall neede Phyſician;
Ceaſe Criticke then for to traduce his worth
Whoſe Oyle *though it be ſpent, his* Light's *not forth.*
"*To ſundry States our ſundry Fates* vs *call,*
Some for the Soule, *ſome* bodie *few for all:*
Yet we in way of Charity ſhould know
"He *had* receits *for Soule and Bodie too.*

* *Sic Æſculapius exit, & vrnam in quam omnes redeunt, repetit Supremam.*

¶ On one *More.*

Here lies More, *and no more but he,*
More, *and no more, how can that be?*

¶ On one *Pricke.*

Cupid *and* Death *they both their arrowes nicke,*
Cupid *shot short, but* Death *he hit the* Pricke.

¶ Vpon Sir Ignorance.

Here lies the body of Sir Ignorance,
Who lived in a miſt, died in a trance;
And may he *ſo long ſleepe where* he *is laine,*
Till he *forget to come to vs againe.*

¶ Vpon Gregorie Cade.

Sib my wife *did promiſe me*
Shee *would die when I did die,*
But no truſt's in Her *I ſee,*
And you ſee't as well as I:
For my ſhrowde was ſcantly rotten,
Till my Sib *had me forgotten.*

FINIS.

The